







THE  
JEWISH EXPOSITOR,

AND

Friend of Israel.

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MEMOIR OF THE REV. STEPHEN  
SCHULTZ.

No. III.

“ THROUGH the goodness of God, the best opportunities were afforded me in Stolpe for becoming rich in spiritual blessings. The theological and biblical lectures in the school, the morning, noon, and evening services on the Sunday, and the various prayer-meetings, proved excellent means of instruction; but the best of all was the grace of the Lord, which not only preserved my taste for heavenly things, but daily increased my thirst for them, as well as a desire to communicate them, so that from five in the morning, till five in the afternoon, I seldom neglected speaking about the word of God, except I was prevented through illness. This was grace for which I shall have cause to thank the Lord in eternity.

“ I was not, however, entirely without trial, for as I took no part in the sinful sports of some of my fellow-students, but had my conversation with God, and with the pious among my associates, I was, together with them, often ridiculed, mocked, and slandered

by the others. This, however, did not disturb our confidence in God, and was but a trifle to me in comparison with a heavy temptation with which I was distressed for nearly six months. After I had been delivered from it, it returned again the following year, but did not continue so long. The principal strength of the temptation lay in this, that I could not perceive the grace of God in me, for I seemed to have entirely lost it. I was distressed with such thoughts, as if there were no God in heaven. The holy Scriptures were to me as a well dried up: when I attempted to read them, the thought arose in my mind, ‘What do you find therein?’ or, ‘You read them only to your own condemnation.’ The same temptation followed me in the other means of grace, (as for instance, at the Lord’s supper, &c.) until at length God, by his good Spirit, enabled me to continue reading the holy Scriptures, whether I felt their power or not. In one month I received the Lord’s supper three or four times, to which my spiritual guide, the Rev. Præpositus Kleinow, willingly consented. Having complained to him of my dis-

trass, he comforted me with these words, 'My son, God permits this temptation, that in future you may know how to pity and comfort others.' Satan then perceiving that I resisted his suggestions, especially by often receiving the Lord's supper, (at which time he particularly attacked me,) finally desisted.

"The rector, Mr. Schiffert, was called to Königsberg as inspector and vice-director of the *Collegium Fredericianum*; the assistant-master, Mr. Kuehn succeeded Mr. Schiffert. He advanced me from the second class to the first, and there I continued my studies in the hope of serving the Lord, who redeemed me. But in the year 1732 I was attacked by a violent fever, with which I was so reduced, that my friends as well as myself thought I should die. The Rev. Præpositus Kleinow visited me often at my request: at length I desired to receive the Lord's supper, which he administered to me. Perceiving my ardent desire to enter eternity, and the state of extreme weakness I was in, he said to the friends who stood by, 'Let him but be at rest, and he will fall asleep.' These words I heard, and thought I should see my Lord Jesus Christ that very night. I was ready to depart immediately, and my Redeemer gave me a foretaste of future glory. The Christian friends who were about me, expecting soon to close my eyes, read me a verse from the Golden Treasury, (printed at Halle.) The verse is No. 90, as follows: 'It is enough: now, O Lord, take away my life,' 1 Kings xix. 4. Divine answer, 'Mine hour is not yet come,' John ii. 4.

"I was restored from this illness, frequented the school, and

instructed those children who were entrusted to me by my benefactors.

"Not long after this, my father having heard of my circumstances at Butow, came for me, with the intention of placing me in the Orphan House at Zullichow; but when he saw how I was situated at Stolpe, he was well pleased, yet he was of opinion that my mother would not believe it; therefore, having obtained the permission of my benefactors, I returned with my father to Poland once more to see my mother. What tears of joy were shed on both sides, when I saw my dear mother again, and she her son whom she loved so tenderly, may easily be imagined. I gave her five ducats which I had saved from the money I had received for teaching. She thankfully received them, and rejoiced when I told her of my temporal privileges. But when I said that I had the opportunity of hearing three sermons every Sunday, beside the theological lessons in the school and the prayer-meetings, she began to weep vehemently, and cried out, 'Oh how happy are you, my son! you are in such a rich pasture, and I must live in a wilderness.'

"It was soon known that I had arrived at Wirziesk: those of the evangelical communion of the town and of the neighbourhood, came to me frequently to hear the word of God. At length a Sunday was appointed when I should preach a sermon to them. I took for my text, 2 Cor. v. 21, 'God has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' The church was my father's house; all the rooms were filled with hearers. The service began at



seven o'clock; we sang till half-past; then I preached till eleven, and we were to have concluded with a hymn, but the ardent desire of the hearers, who, with tears desired me to repeat the sermon, made it last till three in the afternoon, when, having concluded with Luther's hymn, they departed.

"This was my first sermon and service in *ecclesiâ pressâ*. Some Roman Catholics had been listening at the window, and thus my character and employment were still more known.

"It was said, 'Schultz's son is a preacher.' As they laid wait for me, I hastened to leave the place, and arrived at Stolpe, after nearly three weeks absence.

"Being asked by my benefactors how affairs stood at home, I told them of every thing, especially of my mother's tears for want of spiritual instruction. Some friends encouraged me to apply to the governor of the province for the privilege of having my parents made citizens of Stolpe. He consented immediately. I therefore advised my parents to dispose of all their property in Poland, and come and live at Stolpe. They accepted the offer, and brought my youngest brother with them. Now my benefactors became the benefactors of my parents also; they procured for them a small house, and every thing needful for their comfort. Mr. Henderwerck, a dealer in amber, took my brother as his apprentice, and treated him as his child. We all gave thanks to the Lord for his grace and providence. My mother was very much refreshed by being enabled, in her old age, publicly to hear the word of God.

"In the year 1733, I prepared to enter college, and chose Königs-

berg, in Prussia, whither I was called by Mr. Schiffert, Inspector Collegii Friedericiani, who was my first protector in Stolpe. When my benefactors had provided me with new clothes, and other necessities, I went, in the company of my parents and some other friends, to Stolpe-muende. Here we knelt down on the sea-shore, prayed together, and blessed each other, and then went in a boat to the ship. I then crossed over part of the Baltic sea, with a good wind, and passing by Dantzic, we arrived at Königsberg. I was received with parental love by Mr. Schiffert into the Collegium Friedericianum. At the end of a year Dr. Saltenius, professor of theology, wished me to instruct his scholars twice a-week in Hebrew, and, as a recompence, to live in his house free of expence. I accepted this offer, and continued there until A. D. 1736, when I took my first journey, on probation, for the Jewish Institution; of which an account will be found in the following pages.

"In this year (1736) a royal mandate was issued, that all students should appear twice a-year before their respective faculties, to be examined in what they had heard during the last half year, and choose what lectures they would attend during the following one: accordingly I made my appearance before the professor of theology, at the summer examination. The professor seemed to be pleased with my answers, and asked me what I intended further to hear. I answered, 'I will continue those lectures which are not yet concluded, and hear, in addition, perhaps, one on mathematics.'

"The Decanus said, 'You study

divinity, and have heard no Hebrew and Greek lectures?" I replied, 'I have learned something of both these languages by private study.' I was then desired to translate some verses of the Prophet Jeremiah in Hebrew, and of the Gospel of St. John in Greek; after which, the Decanus said that it was not necessary for me to hear any lectures on these two languages, but only to continue my own studies.

"Some students who were present at this examination, requested me to read Hebrew with them, which I promised to do.

"When I came home, Dr. Salhenius said that he had heard, with pleasure, of my proficiency in the Hebrew language, and asked me how I had attained it? I replied, that I learnt a little of it at school, and then it appeared rather difficult to me. But I thought that since a knowledge of it was necessary for the right understanding of the Scriptures, I must either make myself well acquainted with it, or desist from studying divinity. I therefore determined to continue learning it. I began reading Genesis, which I parsed very minutely, with the help of Buxtorf's lexicon, and Michaelis' grammar, compared with those of Opizen and Wasmuth; and thus, though difficult at first, it became gradually easy.

"The Doctor continued, 'But you referred to the rabbins at the examination?' I answered, 'Yes, and for this I am indebted to your kindness. When you generously permitted me to make use of your library, I found there Rabbi Solomon's *Michlal Jophi*, (מכלל יופי) Rabbi David Kimchi's *Sepher-shorshim*, (ספר שרשים) &c., of these I availed myself.' 'Well,'

said he, 'that is what I like! my library shall always be at your service.' Of this offer I further availed myself with pleasure, and with gratitude towards God and my kind benefactor.

"When I was going into my room the Doctor added, 'I see it is likely God may make use of you at the university; do, therefore, order your studies accordingly.' I took this into consideration. About three weeks before Pentecost, I procured Dr. Callenberg's 'Ninth Continuation of Reports of Missionary Exertions among the Jews.' Having read this, I thought I would continue my studies till I should have got the degree of Master of Arts; and by reading, have acquired so much knowledge as would enable me to take missionary journies among the Jews. So I thought, but God intended otherwise. Of which, more hereafter."



#### TEXTUARIUS TO RABBI CROOLL.

ANSWER to the first question—*Is the Messiah to be only a man, or more than a man?* Answer: He is אֱלֹהֵי גִבּוֹר, God-virile, Theanthropos, perfect God, and perfect man, Isa. ix. 6; x. 21; xi. 1, 2; (Heb.;) to which I add, that the same sort of arguments which are brought to prove him not to be God, would prove man not to have a soul, Gen. ii. 7; and such as are brought to prove that he is not man, would prove that the soul of man is not man: but see Job xxxiii. 4, 6, and Wisdom vii. 1, for types. I believe that *as the reasonable soul and flesh is one man, so God and man is one Messiah*, the Jacob whom the serpent should pierce, but who should crush the serpent's head, Micah vii. 16—20;



Isa. xi. ; xxx. 29 ; Wisdom xviii. 14—16 ; neither do I know of any promise made to your Jacob which was not made from the days of old to the Jacob of whom Moses speaks in Gen. iii. 15, and ratified, and nothing more than ratified to Abraham, that in his seed should all the nations of the world be blessed, that the promise might be sure to all the seed, and not to that which is of the law only. I acknowledge that the Messiah was included in the promise, but no one else, except through him as head, רִשִׁית, (Gen. i. 1.) And I do not hesitate to say, that the promises which you confine to your Israel, according to your meaning of the word, (for it properly means the righteous God,) are no more your exclusive property than the dominion of the second Adam, restored and perfected, belongs to you. You might as well claim to yourselves the light of heaven, and the logos of God, its creator and antitype, as your own private property, Isa. xlii. 5 ; &c. Was the promise made to Eve confined to one nation exclusively ? Isa. xliii. 27 ; xliv. 5 ; and if not, was it cancelled by that made to Abraham, according even to which all the tribes of the earth should be blessed ? Isa. xli. 12. Permit the veil to be removed from your heart by your own prophets, even the reading of Moses, Ps. x. 6, 45, and Isa. i. 13 ; vi. 8, &c. Believe me Moses pronounced more than meets your ear at this present time, when he teaches you, for instance, not to offer of the fruits of corrupt nature, Gen. iii. 17 ; iv. 3 ; and the key to that mystery is found in the Prophets ; and neither more nor less than that mystery pronounced by Moses before the call

of Abraham, do we now make manifest, by the Scriptures of the Prophets, as in Isa. liii. according to the commandment of the everlasting God. Do not suppose that we will allow you to monopolize the promise made of God to our fathers. We will have our part in the King, and we will have our right in David, and as much as in us lies, we will make his paths straight, and bring back the King ; and, by his grace, will pay him his tenth, Exodus xx. 17. Malachi iv. 10, 15 ; iv. 4. *Rejoice ye Gentiles, with his people,* says your own law-giver, and rejoice we will ; Hosea ix. 1 ; Isa. ix. 3 ; xxiv. 16 ; lx. 3 ; lxvi. 10. Let me be here permitted to put one question to yourself, viz. Who is the barren wife which beareth children to the Messiah in Isa. liv. 3 ?—compare liii. 10. We proclaim, and were we to be silent, the stones under our feet would raise up their voice and shout, that her name is the virgin daughter of Zion, the inhabitants of Jerusalem, Isa. xii. (Heb.,) that her husband is her Maker, Isa. liv. 5 ; lxii. 4 ; that her seed is the children whom she bears to the Messiah, whom you despise and reject. Compare the question of the eunuch in Acts viii. 34, with Isa. liii. to lvi. 8.

Second question—*That the predicted Messiah was to come, together with Israel, in the day of the restoration, but never before that time.*

The passage in Ezekiel upon which this proposition is grounded, and likewise the inference, that when Israel shall be restored, then God will set up a king, and that king will be the Messiah, is Ezek. xxxiv. 10, 13, 23.

The reader would oblige me by perusing this chapter carefully,

and by deciding whether Ezekiel says one word about kings, and who they are of whom he speaks, see Isa. lvi. 10, as to cease from the time mentioned to the coming of the Messiah. Another order of persons besides kings, is evidently intended. With respect to *kings*, the sceptre was not to depart from Judah till Shiloh should come. Compare Genesis xlix. 10—12; and Isa. lvi. 8; lxvi. 18. But let us hear what the said despised Messiah of Isaiah, and of the Christians, himself said respecting the gathering of Israel: "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." And he said, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth," Isa. xlix. 5, 6, 10; Ezek. xxxiv. 23, &c.

*Listen, O isles!* Is it not here more than obscurely intimated that the despised Messiah should, in some sense, not restore Israel at the time when he suffered in the flesh, but that he should, instead thereof, offer salvation to all the kingdoms of the world? But if we consider the restoration of Israel which accompanies the advent of the Messiah to signify also the spiritual restoration of all the spiritual Israel, was it not effected at the first advent of our Messiah?

But besides these first-fruits to God and the Lamb, of all that was then Israel, ἀληθως, (Matt. iii. 12,) we still expect that the Redeemer shall come to Zion, and turn away iniquity from Jacob, and render that which is crooked straight. Jacob must become Israel, and

Israel is the Son of God, the Redeemer of the Jacob and Jah Hoshea of Moses, and the Jah Hoshea that will again, in antitype, bear the vessels of the Lord out of Babel, Isa. lii. 13; compare every passage relating to "the servant of the Lord" in Isaiah, and all Micah with all Isaiah. For the capture of Babylon compare Habakkuk with Isaiah xxi. 1—10, and Daniel v. 25. The Rabbi, however, seems to place the cessation of the masters in Israel too high in point of time. We allow them several centuries after the time of Ezekiel. St. Luke speaks of some wise and watchful shepherds, Luke ii. 20.

The third question—*After the restoration all the religions shall cease except the religion of Israel, which shall remain according to the law of Moses.*

It has been shewn that we are not agreed in the kinds or degrees of the restoration foretold. To meet this question, the terms used in Scripture must be explained according to Scripture, by comparing Scripture with Scripture. Now there is no question between us whether Israel alone will walk in the ways of God for ever, nor that the Jews ultimately will be converted for ever. We have ever acknowledged the converted Jew to be *primus inter pares*. The question is, whether or not Israel signifies merely the natural seed of Abraham, or includes also his spiritual seed, viz. those that walk in the faith of Abraham. I assert, that those latter are intended, as by the nations, we believe to be intended Jews as well as Gentiles who reject the אֱלֹהֵי נִבּוֹר, to whom Israel will return, Isaiah x. 21. More particularly the doctrine of the New Testament seems to be, that the nations, with the excep-

tion of a remnant in the Isles, will nationally fall off from the Messiah, both immediately before and after the Millennium, so that the cities of the nations shall fall in that day, in which there shall be the great shaking of the dry bones, viz. during the invasion of Judah by the king of the north, the last dreaded Sennacherib, when Jerusalem shall be surrounded with anti-christian armies. But beware then of joining him that cometh in his own name. The passages to which I allude are Ezek. xxvii. xxviii. 19, 20, xxxv. xxxix. 8, 17, 22, Dan. xi. 40—45, Rev. xvi. 15—21, Rom. xi. 25, 29, Luke xi. 22. In short, I believe that not all that is Israel according to the flesh, is Israel according to the Spirit, as also that not all that is spiritually Israel in Israel according to the flesh, is the whole of Israel according to the spirit. I believe also, that our Messiah at his first advent spiritually restored all that was spiritual Israel at that time, while he himself foretels that his disciples shall not have preached the Gospel to the whole nation before he comes. Matt. x. 23.

There is some difficulty in apprehending the consistency between the position, that all the religions shall cease, except the religion of Israel, which shall remain according to the law of Moses; and the cruel application of Balaam's prophecy, to the destruction of all the children of Seth, unless the Messiah be not descended from Seth. But admitting that he is not descended from *Seth*, who shall declare his generation, as the prophet foretells? Can he be only a man? and who are those his people, that shall destroy all the children of Seth? Quere—Must the Mes-

siah first kill all the Gentiles by help of the Jews, and afterwards all the Jews, by setting them one against another; and lastly, slay himself? Numbers xxiv. 17, referred to by Rabbi Crooll, p. 408.

The fourth question—*Which nation is now the chosen people of God?* The answer to this question is very short. See *Stiff-necked* in the Concordance; and compare Isa. i. 3, xi. 6, xxx. 24—29, with Luke ii. 7, and John i. 11. "As to the secret counsel, and original destination of that God who seeth from everlasting, who giveth not account of any of his matters, whose wisdom as well as truth and mercy are infinite, it is abundantly more becoming to confess our ignorance, than to hazard proud and precipitous conjectures." *Rex sum* is the only answer which we ought to expect from the Fountain of *honour* or of *mercy*. "God giveth not account of any of these matters."

Fifth question—*The promised Messiah must be a man of this world, and a great conqueror.* Nevertheless he shall slay the wicked, the lawless one, with the breath of his mouth; with the breath of self-existence; with the spirit of wisdom and understanding; with the spirit of counsel and manhood; with the spirit of knowledge, and of the fear of the Lord: and he shall dry up that great river Euphrates, to prepare a high-way for his people, as when they came out of Egypt: and in that day, O inhabitant of Zion! thou shalt sing the song of Moses and of Mary, and thou shalt know that great is the Holy One of Israel who is in thy womb: Isa. xi. xii.; yea, thou shalt know, that besides Jehovah there is no Saviour, Isa. xliii. 11. While he



is at the breast, he shall lay hand on the asp; and when he shall be weaned, he shall put his hand in the cockatrice' den; for he shall grow up before him as a tender plant; but in manhood he shall sustain the sins of the whole world, and breathe upon his disciples to tread upon serpents—upon all the power of him that croucheth to destroy the seed of the virgin.—Such is the Messiah, whom your prophets make known from the foundation of the world, to the final destruction of the system, and to the restoration of all things.

It is my intention to go to the root of all your questions, in the way of translating closely and adequately select portions of Scripture; as also harmonizing them, and rendering the prophets first their own interpreters, and secondly, the interpreters of Moses. It is not the lopping of twigs with a knife, but the laying of the axe to the root of your whole system which I project. Whoso would destroy my superstructure, must do it by raising another of *translation* and *harmony*, exclusive of application to events to which the prophets do not expressly refer us. The literal sense is the foundation of the figurative, and the harmony is the sole explanation of the figure according to my method. This is that *Terra Firma*, to which I intend to confine myself, and on which I propose to build, if it meets with the approbation of the Editors of the Jewish Expositor.

TEXTUARIUS.



G. H. ON DR. STONARD'S VERSION OF HAG. II. 7.

THE established interpretation of certain texts in the Old Tes-

tament, relative to the person of Messiah, ought not to be departed from upon light or frivolous grounds. This truism may serve as an introduction to the observations I am going to offer upon Dr. Stonard's interpretation of Hag. ii. 7,—“Then it was (at the first preaching of the Gospel) that the prophecy of Haggai was fulfilled, ‘I will shake all the nations, and they shall come to the desire of all nations,’ that is, to Jerusalem, the spiritual city of the Lord God of Hosts.”—Com. on Zach. by the Rev. John Stonard, D.D., Rector of Aldingham, Lancashire. London, 1824., p. 94.

The note states, that it is a “strong objection” to the received version that “a singular substantive is made the nominative to a plural verb,” and proceeds to argue against the examples which are brought by Dathe, quoted by Pye Smith, to justify this canon, viz., “the verb to a substantive in regimen with another, often agrees with the number of the latter instead of the former.” These examples are in the following list marked with a \*, and Dr. S. contends that they are not in point, and that they may “be reduced to grammatical analogy; but vain would be any similar attempt on the text in Haggai.”

It is with reluctance I differ with one who has proved himself, both here and in his work on Daniel's Weeks, a sober critic, and a judicious expositor, and who has in other places vindicated our version of several texts that prove Jesus to be Jehovah, which Blaney had controverted and abandoned; but I will adduce examples from the Hebrew Bible to prove, that substantives in regimen have the number or the gender of their

verb or participle to agree with the noun they govern, and not to themselves; and therefore that the *desire* (a sing. noun) of *all nations* may, without violation of grammatical analogy, be the nominative case to a plural verb, *shall come*.

Gen. iv. 10, The voice (*sing.*) of thy brother's blood (*plur.*) crieth (*plur.*) unto me.

Ex. xv., His chosen (*sing.*) captains (*plur.*) are drowned (*plur.*)

Ex. xxv. 5, and xxxv. 7, rams' (*masc.*) skins (*fæm.*) dyed red, (*masc.*)

Lev. xiii. 9, When the plague (*masc.*) of leprosy (*fæm.*) is (*fæm.*) in a man.

1 Sam. ii. 4, The bow (*sing.*) of the mighty (*plur.*) is broken, (*plur.*)

1 Sam. ix. 20, All (*sing.*) the desire (*plur.*) of Israel, (*sing.*)

2 Sam. i. 22, The bow (*fæm.*) of Jonathan (*masc.*) turned not back, (*masc.*)

2 Sam. x. 9,\* Saw that the front (*plur.*) of the battle (*sing.*) was (*sing.*) against him.

Neh. ix. 6, The host (*sing.*) of heaven (*plur.*) worshippeth (*plur.*) thee.

Job xv. 20,\* The number (*sing.*) of years (*plur.*) is hidden (*plur.*)

Job xxix. 10, (marg. read.), The voice (*sing.*) of the nobles (*plur.*) was hid, (*plur.*)

Eccl. x. 1, Dead flies (*plur.*) cause, (*sing.*)

Prov. xxix. 25, The fear (*fæm.*) of man (*masc.*) bringeth (*masc.*) a snare.

Isa. xxv. 3,\* The city (*sing.*) of the terrible nations (*plur.*) shall fear (*plur.*) thee.

Jer. ii. 34, Is found (*plur.*) the blood (*sing.*) of the souls of the poor innocents, (*plur.*)

Jer. x. 22, Behold the noise (*masc.*) of the bruit (*fæm.*) is come, (*fæm.*)

Leaving out of view the texts marked \*, to which Dr. Stonard objects as not being to the point, because the faces of the war is a mere periphrasis for war, because a noun of number is followed either by a singular or plural verb; and because the city is put for the inhabitants, and so becomes a noun of multitude,—omitting, I say, these three texts, we have in the others abundant proof of the fact, that of nouns in regimine, the verb or participle applicable to the first, is made to agree in number or gender with the second.

This idiom may be traced in the New Testament, Acts v. 20—“All the words of this life,” i. e. All these words of life: Heb. xii. 23, “The spirits of just men made perfect,” i. e. The perfected spirits of just men. G. H.

Killermogh, Feb. 24, 1826.

## EXTRACT FROM A POEM ON ROME,

BY WILLIAM SOTHEBY.

I SEE the sign foretold.—Ye, too, come forth !  
Ye, who 'mid Rome, an interdicted horde  
Steal out, when Morn unbars your guarded gate,  
Beneath th' uplifted sword :  
And whom, late Eve with watchful eye beholds  
Returning to a house, but not a home,  
Like beasts in crowded folds.



Lone dwellers in the melancholy place,  
 Where ye are doom'd your wretchedness to hide—  
 Come from the haunts where Tyber's wondering tide  
 Views the throng'd Ghetto multiply the race  
 That under wrath abide :  
 While they, who on the sun-lit heights above,  
 By crystal fountains wont with health to rest,  
 And tune the lute to love,  
 Chas'd by the tainted wing that bears the pest,  
 Fly the paternal roof, and golden grove,  
 And halls where Painting speaks, and breathing marbles move.

Hebrew ! come forth !  
 Miraculous and mystic link, between  
 The Gospel, and the Law !  
 Thou ! that confirm'st the signs thy fathers saw  
 Of old, the marvels wrought on Egypt's coast,  
 When, to their foot, on passage, upward stood  
 The wall of waters, and o'er Pharaoh's host  
 Clos'd the returning flood :  
 Thou, wanderer without home, wherever driv'n,  
 That bear'st upon thy forehead, broadly seen,  
 The seal and sentence of avenging heav'n :  
 The expiation of that day of dread  
 And darkness, when the veil was rent in twain,  
 Earth stagger'd, and the graves let loose their dead,  
 When by th' eternal Godhead glorified,  
 In bitterness of grief, and shame, and pain,  
 Christ bow'd the head, and died.

Thou, living wonder of Jehovah's word !  
 Thou, that without or priest, or sacrifice,  
 Ephod, or temple, lone 'mid human kind,  
 Cleav'st to thy statutes with unswerving mind,  
 As though enthron'd upon his mercy-seat,  
 The spreading of the cherubims between  
 Jehovah yet were seen !  
 Hebrew ! come forth ! dread not the light of day ;  
 Dread not th' insulter's cry :  
 The arch that rose o'er thy captivity  
 No more shall turn thee from thy destin'd way ;  
 The marble moulders, and the trophies fall,  
 That Salem's sculptur'd spoils, and captive Ark recall.

That arch was bas'd in strength, and they who rais'd  
 The pile, and on each stone a trophy grav'd ;  
 And Rome, that on the sculptur'd triumph gazed,  
 Deem'd that the fabric would have tower'd sublime  
 O'er generations yet unborn, and brav'd  
 The beating of the iron wings of Time.  
 They deem'd that there the stranger would have trac'd  
 The last memorial of the infuriate brood,  
 Who, Rome, in her omnipotence, withstood,  
 And perish'd. Lo ! her trophies, day by day,  
 Moulder, and pass away.  
 But they the race despis'd, the race abhorr'd—  
 The scatter'd remnant of Rome's merc'less sword,

From north to south, from east to west, o'er earth,  
Beneath the shadow of Jehovah's word,  
Tell out, from realm to realm, the wonders of their birth.

It comes—the appointed hour :  
Hebrew ! beneath the arch of Titus, pause !  
And in the closing scene of Rome's last power  
Thy prophets' roll unfold.  
Then view, on that eventful theatre  
Where slow-born ages swept like shadows by,  
Time, loftier towering, as the woe draws nigh,  
'Mid the gigantic wrecks that round him tower  
From the symbolic image seen of old  
Casts back the mantle of obscurity ;  
And beck'ning on the vengeance of the Lord,  
Points out the sign foretold :  
“ Lo ! round Rome's iron feet the dust and ashes roll'd.”

So take thou up the harp that whilom hung  
Mute on the willows, as the wave flow'd on  
That drank thy tear at Babylon ;  
And from their graves the shadowy kings recall,  
That mock'd the golden city's fall ;  
And strain the loudest chords to exultation strung.

Lift up thy voice !—the day spring from on high  
Warns that the hour draws nigh :  
The far seas, and the multitude of isles,  
All in their tongues have heard ;  
Each lisps the living word :  
Hebrew ! on thee redemption's angel smiles.  
The stone cut out without a hand  
Now spreads its shade o'er earth, and shall to heaven expand.

Tell the dispers'd, kings with their fleets shall come  
To bear the wanderers home ;  
Their queens shall fold thy nurslings to their breast :  
A light o'er earth shall flow  
From Sion's hallow'd brow,  
And there the Lord, thy God, enthron'd in glory, rest !



## NOTICES OF BOOKS ON JEWISH SUBJECTS.

It is obvious that the limits of our Publication prevent our undertaking a particular review even of works which have an immediate connection with the cause in which we are engaged. We think, however, that a short notice of such Publications may be interesting to our Readers, as well as acceptable to their Authors ; and we therefore propose, from time to time, to

set apart a small portion of our pages for this purpose.

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*Sephora, a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites.* Two Vols. Hatchard, Piccadilly. 1826.

We are aware that many strong objections have been urged against

those works of fiction which have of late become so numerous, and the object of which has been the communication of religious truths. We are sensible that they are not without their attendant evils, and that much caution is requisite in selecting them; but we do not agree with those who would wholly condemn such a channel of pious instruction. We coincide with the Author of this interesting Tale, that under proper restrictions, fiction may be made subservient to the cause of Truth, and that to this, the Parables of our blessed Lord bear a sufficient testimony.

The time when the events of this story are supposed to have occurred, is some years after that siege of Jerusalem which seated Herod on the throne; and the Author has succeeded in presenting us with an interesting sketch of the manners and customs of the ancient Israelites, as well as with an accurate description of the country of Palestine. We feel the truth of the concluding remark of the preface:—"There is something interesting in the peculiar manners and customs of all nations; but those of the Jews have a twofold claim to our regard; first, as they are our spiritual ancestors, and in their religion we trace the source of that widening stream of living waters, which is finally destined to overflow and fertilize a barren world; and secondly, because even their most trivial employments, which have no connection with *their* religion, become in some sort amalgamated with *ours*, by the frequent and familiar allusions which are made to them in the Holy Scriptures: and in proportion as we become better acquainted with those customs from whence these sacred similes are

drawn, we shall perceive a greater force and beauty in the instructions which they are designed to elucidate."

There is rather too much of the description of scenery in the work; and there may be a difference of opinion concerning the propriety of the circumstance so unexpectedly introduced at the close; but upon the whole we have perused it with pleasure, and can recommend it to our readers as containing much that is useful and instructive, and no sentiments inconsistent with the principles and truths of the religion of Christ.

*Zadoc, the Outcast of Israel. A Tale. By Charlotte Elizabeth.* 18mo. p. 160. Duncan and Nisbet.

ONE of the peculiar features of the present day is, that God's ancient people, the Jews, are arresting the attention of Christians, and not only exciting an intense interest, but calling forth extraordinary exertions on their behalf. Time was, when whoever smote them, seemed to think they did God service; but now the strongest desire is evinced to heal their wounds. Time was when that nation, being cast off by God, was despoiled by men; but now, though Jerusalem is still "desolate, sitting on the ground," the season to favour her is come, and there are many who take pleasure in her stones, and favour the dust thereof. Nor is it the least pleasing circumstance which might be mentioned, that the female part of the religious community are bringing into operation all their sympathies to soothe the long protracted grief of the daughters of Zion; and while some are "holding the distaff, that they may stretch out their hands

to the poor, yea, reaching forth their hands to the needy," others are "handling the pen of the writer" for the purpose of drawing the attention of the rising generation to the state, the necessities, the spiritual wants and restoration of that wonderful people.

The small work before us, in the form of "a Tale," of which Zadoc, a child, is the hero, places the Jewish subject before the reader in a very imposing point of view. The dialogical form is chosen by the author for the purpose of conveying the Scriptural view of the chief points of the Jewish question.

The most popular objections are adduced against that people, and against making any efforts on their behalf; and those objections are pertinently and satisfactorily refuted. The character of the hero of the tale is kept up with a good

deal of spirit, and that of *the Jew* strongly depicted in Isaac Ben David, one of the dramatis personæ; and though a critical examination might point out some few imperfections and discrepancies, yet, upon the whole, it is well done, and very amusing. As it is recommended strongly to all who are concerned for the welfare of Israel to possess themselves of this cheap little work, the profits of which are to be given to the London Society, we will only add, that while it is calculated to rivet the attention of the young, to bring their minds to bear on the Jewish question, and to inspire them with zeal in the cause of Israel's salvation,—it is no less adapted to make them better acquainted with the holy doctrines of divine truth, and to love and practise the pure precepts of Christianity.

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## PROCEEDINGS OF THE LONDON SOCIETY.

JOURNAL OF DR. DALTON.

(Continued from page 119.)

*Saturday Morning, 8 o'clock.*—We stopped to breakfast by the side of a well, three hours and a half from Jerusalem. Here another of the pilgrims got sadly intoxicated. The rest of the way a tract of barren and uninteresting country. About noon we entered the Holy City. As it first meets the eye, it presents by no means an insignificant aspect, compared with other Turkish towns I have seen. But, alas! its glory is departed; the temple is no more, and in its site, the massy dome of the mosque rears its head, emblematical of the haughty followers of the prophet, treading under their Gentile feet the beloved city and people.—The pilgrims were again stopped for Guffer near the city, but I was enabled to get them on free.—We passed by the camp of Mustaffa Pasha, who comes here to fleece Jews and Christians of their

money. We entered by the Damascus gate. When I arrived at the convent of Mar Michael, I found the brethren from home. The superior received me very kindly, and shortly after, I had the happiness of meeting brothers Fisk, King, and Lewis, who only arrived here last week from Jaffa.

*Sunday Morning, April 3.*—We went together this morning to the church of the Holy Sepulchre: at the door I presented my Firman. Brother King introduced me to the officers at the door as an English doctor (hakem); they treated us with respect.—We saw the procession of the Latin and Greek churches, followed by that of the Armenians, Copts, &c. I was shocked at their abominations and pageantry, and left it as soon as possible. May the Lord hasten the day when these abominations shall cease to stand in the holy place! I felt cut to the heart, to think that such is the exhibition which has been made for years



before Jews and Turks in this place; and it seemed no small exercise of faith to believe that vital and simple religion should ever be received, by minds long habituated to view Christianity in a shape only calculated to excite disgust or ridicule.

The Greeks on this day held their procession of palms: after the ceremony, they presented each of us with one as a token of friendship: they are tastefully formed by plaiting the leaves of the date tree. The brethren mentioned the Greeks as always manifesting a friendly disposition, and a readiness to receive the word. We may trust it will eventually purge them of their superstitions. Brother Fisk read and prayed in modern Greek in the morning, and brother King officiated at noon in Arabic. A Greek priest, and another individual, besides our servants, were present: their capability in these languages is a cause of much thankfulness. May a wider door be opened unto them by the Lord!—I regret that we are to lose brother King so soon, now that he has made such progress in Arabic; but the will of the Lord be done. I accompanied brother Lewis to the house of an English protected Jew, Mr. A—: he had invited him to witness the celebration of the Passover: we were however too late. There were two other Jews at table with him, both of the Sephardim class, one named L—, a native of Asia Minor. We asked some questions about their present mode of keeping the feast. Mr. A—replied jocosely, “With plenty of good beef, mutton, and wine, to be sure.” “Do you eat bitter herbs?” “Herbs! yes, plenty of as good cabbage and greens with beef as you have in England.” He offered us some wine, and previous to his and the other Jews drinking it, pronounced the blessing in Hebrew. This was done without a semblance of solemnity, every now and then while repeating it, turning to us, praising the wine, and pressing us to partake of it. I had some conversation with L., and urged on him the importance of his comparing Scripture with Scripture. He had never seen a Hebrew New

Testament. I promised to show him one if he would call on me, which he agreed to do. Mr. A. does not go to any of the synagogues; he holds one in his own house. We saw the rolled copy of the law, and the instruments for performing circumcision. Had a pleasant evening in holy exercises with my brethren.

*Munday, April 4.*—To-day we rode to the top of the Mount of Olives, to keep the monthly prayer-meeting. There is a small mosque, or oratory, built over the reputed place of ascension; it is open to Christians as well as Mussulmans, a particular part belonging to each of the churches, whose pilgrims come here on Ascension-day. A rock inside is shewn as the precise spot from which our Lord ascended; it is enclosed in a stone frame, formed by four stones. Although we did not place such implicit reliance on its being the *very* spot, we lost nothing of that interest such a situation was calculated to inspire, as doubtless somewhere in this neighbourhood, and on this mountain, the first Missionaries to the world received that parting command from their beloved Master, which is our mandate to “go into all the world, and preach the Gospel unto every creature.” While sitting round this spot, singing, reading, &c., two Mussulman soldiers came in to worship. One of them, on entering, began to kick our slippers and boots, which it is customary to take off when sitting in the Turkish manner on our carpet. I perceived his wish to insult, and quietly replaced my boots by my side without saying anything. They then began their prostrations, one of them having ordered brother Fisk to move out of his way, which he did without an observation. They went on with their worship, occasionally speaking of us to one another, and looking at their arms. As I was sitting, I could not but plainly perceive their motions; and all suspicions are not readily banished from the mind in a land where these men think as little of shooting a man as we should of killing a gnat. They are so accustomed to drive the poor pilgrims about, that they seemed surprised at our



composure, and pursuing our worship. We were singing a very sweet hymn—"I keep and I defend." The meeting to me was peculiarly interesting. Here for the first time I had met all these dear brethren together; and there was scarcely a human probability that here we should ever meet in the flesh again, as two of our number were soon to leave us. We left the city by St. Stephen's Gate, crossed over the bed of the brook Cedron, and passed by the Garden of Gethsemane, and ascended Olivet. Some aged olives stand in the garden, that now neglected, once witnessed the awful sorrows of the Redeemer of man.—After our meeting, we descended the other side of the mountain to the village of Bethany. We visited a deep cave, said to have been the tomb of Lazarus. The ruins of an old house are remaining, reputed to be where Mary and her sister dwelt. The floor of our little chamber had become covered with wild flowers. If this were the place where Mary sat at the feet of Jesus, O how many gracious words dropt from his lips who spake as never man spake!—From Bethany we came round by the Mount of Offence, where Solomon set up the high places. We visited the Pool of Siloam, and drank of its waters; it has nothing of the brackish taste stated by Chateaubriand; there appeared little or nothing peculiar in them, except being soft, possibly a little inclining to sweetness. We passed through the valley of Jehoshaphat, filled with the tombs of the Jews, calling to mind the dry bones in the valley of vision. We came up through the Valley of Hinnom, or Tophet: here the filth of the city used formerly to be thrown out, and a fire kept continually burning, in order to consume it. From hence, probably, our Lord borrowed the expression—Where the fire is never quenched. We then rode up Mount Zion, passing by the mosque where David's sepulchre is: this is not open to any but Mussulmans. Near this is a small convent of the Armenians, said to have been the house of Caiaphas. As we went out of the city, we passed by the governor's house, which stands on the

ground of Pilate's judgment hall where our blessed Lord was tried. In this house brothers Fisk and Bird were confined last year.—We received this evening most distressing intelligence of the poor Greeks. The Pasha having learned that they had secreted in the convent of Mar Elias some of the goods of the fugitive Bethlemites, sent for the superior of the convent, and in order to make him confess the fact, had him bastinadoed in his presence. He received during the night 500 blows on his feet. The Greeks are called upon for additional sums of money, beyond their ordinary tribute to the Pasha, which if not complied with by to-night, their largest convent of Mar Constantine and Helen is threatened with being ransacked, and that of Mar Elias to be destroyed. They are in great dismay. The superior of the convent we lodge in spent the evening with us; he was the picture of anxiety. He was applied to by some of the convents to request we would receive their property, but we shewed him we could not without involving ourselves. Their dread is, that torture will extort confession from the unfortunate superior of Mar Elias, and that this will induce the Pasha to use the same means with many more of them, in hopes of obtaining more wealth. We were all in much heaviness for them. It was grievous to think that this poor superior, as well as many others, may be plunged into eternity with a lie in their mouth; and it is a painful reflection that this fallen church were not suffering as Christians, but rather under the heavy displeasure of the Almighty for their corruptions of the religion of Jesus. May it be a means of purifying them as gold is purified in the fire. About fifty Armenians, Greeks, and Franks, have been taken from their houses, and put in chains in the Pasha's camp. Some of our people said they heard their cries from our terrace. I thought I could distinguish them, but the wind was too high to hear distinctly. I felt sick at heart: there seemed to be nothing but sorrow and terror around us. I sent to one of the convents to offer my medical services to the poor superior that had

suffered. We learned that he was not yet released, and that there was little probability that he soon would be. The Pasha has sent soldiers also to the Latin convent: he accuses their monks of having been the cause of the revolt of the Bethlemites, and demands them at their hands. Some poor Greeks were conveyed here secretly in the night-time. One of them, a fine old man from Arimathea, is quite blind. We felt the more interested about him, as he strongly urged the people in his neighbourhood to purchase the Scriptures from brother King, telling them it was the word of God.

*Tuesday Morning, April 5.*—It was reported that the superior died from severe punishment: this has been since contradicted. The fifty persons were also bastinadoed, as we were informed. Commenced reviving Hebrew with a Sephardim Jew.

*Tuesday Evening.*—I begun in modern Greek with brother King's man from Berea. I thought it well to avail myself of this opportunity, as, should it please God to fix my station here, I am likely to have much intercourse with the Greeks. There is an interesting association between the Jew and Greek in Scripture. May the Gospel prove the power of salvation to both in this land, and in this city.

*Wednesday, April 6.*—This morning the superior who had been beaten was removed from the camp to the convent of Mar Constantine and Helen. I was requested to visit him. One foot was greatly inflamed and swollen; a large quantity of blood effused under the skin: he suffered considerable pain, and presented a truly distressing sight. He informed me that the Pasha sent for him, telling him not to fear any harm: he demanded from him the goods secreted in his convent. On his stating there was nothing beyond what the soldiers who came for him had examined, he was thrown down on the ground by the Pasha's order, calling to him at the same time, "Cursed infidel, I'll make you tell!" His feet were then tied to a large plank of wood, which being elevated by two Turks, presented the soles of his feet, upon which ten men with

sticks laid on the blows. After receiving five hundred in this way, he had a cord thrice put round his neck, and twisted so tight, that he said "he thought his eyes would have been forced out of his head." After all this cruelty, he was left to lie out, night and day, from Sunday night till this morning without any attention being paid to him, excepting a little water afforded him from time to time. I applied the necessary means to his feet. As I was leaving the convent, the old metropolitan met me, and thanked me very warmly. He is the picture of care. His mild and pensive aspect has something peculiarly prepossessing. One almost wishes to forget that he is the individual who performs the sad lying miracle of making the fire in the Sepulchre, it being the privilege of his office. Paid a visit to the Spanish Consul in company with brother King, which he returned in the course of the day. We endeavoured to speak on eternal things. May we learn the practical application of this text in daily intercourse with men—"Know no man after the flesh!"

*Thursday, April 7.*—I visited the sick superior twice to-day; in the morning he was suffering much pain; a very extensive collection of matter had formed under the skin of the foot; he was easier in the evening. I was requested to see a sick old bishop in the same convent: he was seriously ill. Conversing a good deal to-day with the brethren on the practicability of a missionary family settling in Jerusalem; there did not occur to us any reason sufficient to make the trial inexpedient. On returning to our rooms this evening, we found the superior of our convent in great consternation: a poor little boy from one of the villages which had revolted under the pasha's oppression, had been secreted here; he fell over the rails of some high stone steps in the convent, and received a severe injury in the head: after dressing it, I was obliged to give some composing medicine to our superior, to quiet the nervous agitation occasioned by his fears for the boy's life, as were he to die, it would lead to a discovery of his secretion, and bring

the convent, most probably, into sad trouble, it requiring very little here, in the way of cause, for the pasha's extorting a few purses at will. Brother Fisk went with me about midnight to see the boy, and endeavoured to calm the superior's mind, assuring him that "as far as lay in my power, I would assist the boy." He said, "It was God that sent me here at this time." May all the glory be his, and his alone.

*Friday, April 8.*—All my patients, thanks be to God, are doing well. No further progress in the mortification of the superior's foot; there will evidently be much destruction of the soft parts of one foot. Accompanied brother K. and F. to visit two English gentlemen, Messrs. — and —; they only arrived yesterday from Cairo, through the desert, where they had the sad misfortune to lose their travelling companion by death. The Jews have been in much consternation from the apprehension of Rabbi M., upon a demand of money, by the pasha. Brother Lewis, by his exertions, obtained his liberation, through the Spanish consul. The pasha, on hearing he was claimed as a Frank, declared he only meant to take rajahs, or natives, and ordered him to be immediately given up. Some of the pasha's soldiers are said to have done violence to some of the church ornaments, and to have ill-treated some Jewish females who imprudently ventured into the streets. Guards are placed at many of the convents. We went yesterday to the large Armenian convent, as I had a letter to the bishop; we did not see him, and on coming out were stopped by the soldiers for a bockshish, but we refused, stating we were Englishmen, and proceeded. Every day, nay, almost every hour, brings us intelligence of crime—Christians, Jews, and even Turks, seized and put in chains, and large sums demanded of them. "O Jerusalem, Jerusalem, if thou hadst known the things that belonged to thy peace, but now they are hid from thee." "Shall there be evil in the city, and the Lord hath not done it?" But in the midst of all, a small still voice speaks to my soul:

"Let not your heart be troubled, neither let it be afraid." "Possess ye your souls in patience." I had much conversation this evening with Brother King on the peculiar difficulties and dangers attending missions in this land; it very specially needs its labourers to be men of prayer and Christian experience; and it were better the labourers were few than that any others should undertake it. There may be stations where men may be extremely useful who have had little experience in the Christian course, and where their mistakes will not be comparatively momentous, and, in time, will correct themselves; but if there be a station where it behoves committees to be cautious and prayerful in choosing their labourers, and more than ordinary necessary for individuals to well consider previously, it is Palestine. Talents, without deep piety and strong faith, zeal untempered with sobriety and "long patience," may either run much hazard of involving the interests of the mission, faint in the work, or make a show, without effecting any substantial good. I cannot but think the plan adopted very generally in America, of first employing their intended labourers in home missions before sending them abroad, well calculated to attain the desired end. 1. It gives the directors a good opportunity of judging of the individual in this capacity. 2. It affords the person so engaged the best mode of knowing somewhat of that which only experience can teach—the real, and not imaginary trials he may expect, and the plain and daily round of duty which constitutes a missionary life. I should rejoice to see our numbers greatly augmented in this way. However interesting this land may be, calculations of support, zeal, or perseverance, made upon its localities, will soon disappoint: large deductions may be reckoned upon in that warmth of feeling with which all that is Jewish, and allied to Jerusalem, has been viewed at a distance; the glory of God in the salvation of souls alone, can form an abiding motive; and with this, men may go forth with their lives in their hands.



*Saturday, April 9.*—Rabbies Solomon Sapira, and Mendel, and his son, with two other rabbies, called to-day, to thank Mr. Lewis for his interference on the behalf of Rabbi M. They expressed their gratitude in a very lively manner: it was truly a gratifying sight to see so many Jews, and Rabbi M., who scarce ever left his house, thanking a Christian for his good offices. Rabbi M. informed us that when taken, he and his son were chained together to a number of Arab prisoners, and he had to give the soldiers some money to be chained with his son, apart from them. They accused Omar Effendi as being their enemy in the affair. Rabbi M. asked my advice, but refused to take medicine to-day, it being their sabbath. I told him I would give it to him to-morrow, as our religion did not forbid doing well on the Sabbath-day. Called with Mr. King on Omar Effendi, with my letter of introduction from Dr. Richardson, but did not see him, as he spends every day with the pasha at present. Our Greek servants being very desirous of seeing the ceremony of the fire, we went to the church to gain their admission; we did not deem it well to hinder their going, after having fully pointed out the absurdity and blasphemy of it. We only stopped a few minutes in the church, it was one horrid scene of riot and disorder: cakes, &c. vending in some parts; crowds of women and men, with candles in their hands, waiting to light them with the holy fire; in the body of the church some of the Greek and other pilgrims were running and dancing like wild Indians, carrying one man on their shoulders, and calling out, "God build up the Greek convent," and, "Help the sultan and the soldiers of Islamism." We hastened away from these scenes of abomination, after having visited the place of crucifixion, which is so enveloped in pageantry, as to leave nothing to interest the feelings. My dear Br. Fisk and I joined each other in prayer, in our rooms, during the time of the ceremony in the church, praying the Lord to have mercy on these deluded creatures, and to remember

this devoted city. I was called to visit another man who was bastinadoed a few days ago; he was doing well, as immediate attention had been paid to his feet.

*Lord's-day, April 10.*—Brother Fisk preached to-day in English, from the text, "Put off thy shoes, for the place whereon thou standest is holy ground:" the three English gentlemen were present, which, with ourselves, formed a congregation; small as it was, yet, perhaps, it was greater than had met together here before to hear the simple and pure gospel of truth. After service, I had a very refreshing conversation with Br. Fisk: we united together in prayer for our dear relatives: it was delightful here, on Calvary, to plead with God for them, and to speak of all the tender mercies of the Lord. "He," says Baxter, (on the presence of God in solitude,) "wants neither profit or pleasure, who spends his solitary hours in the believing contemplation of eternal love." How sweet will that eternal Sabbath be in the heavenly Jerusalem; no weariness, no deadness, no coldness there. Brother F. related to me the death of the now happy Parsons. I love this saint as if I had known him in the flesh; all his sayings breathed so much the spirit of meekness and love. What an enlarged acquaintance shall we have in heaven: in this world there is little to induce us to wish more acquaintance with men but to do them good; and even with saints here, how seldom does a very extensive circle bring profit; but in our Father's heavenly house, so far from hindering, we shall quicken one another in praising and serving God; we shall know no feeling but love; not creature love, but arising from beholding our Beloved in one another.—In the evening, the superior of our convent came to see us; he seemed quite in spirits at my report of the little boy's progress towards amendment. "It was God," said he, "that loved us, and sent you to us." I replied to him, "He gave you a far greater proof of his love than sending you a poor earthly physician; he so loved the world that he gave his only begotten Son, that whosoever believed

in him should not perish, but have everlasting life—he is the great Physician.” To the truth of this he assented, but in such a light manner as evinced how little he believed these things. The opposition to the truths of the Gospel so frequently encountered in our own country, in ordinary conversation, or at the bed-side of the sick, may be said, comparatively, to exist very little here; all are ready to assent to the truths proposed, while each sect, perfectly satisfied of the security of its members, has no idea of peril for any souls but those of other persuasions: in life they live without God; professing to know him, in their works they deny him, and in their deaths there are no bands; no reverence in their worship, nor conversation about eternal things; the name of the Most High is so customary, that it is invoked as often as a man rises from his divan to put his slippers on; and habit seems to have made this solemn imprecation the Bedouin’s word for his camel to rise, and the muleteer’s to speed on his lazy animals. It is equally familiar in the mouths of priests, monks, Jews, and Mussulmans. How do the unpurged sins of this land cry out to a jealous God for vengeance. And this city—how fearfully does the precious blood once imprecated upon their own heads, rest upon the children of this generation, whilst they who have built up the sepulchre of the prophet of the Lord, shew by their deeds, that they are just such as would have consented to his death, had he appeared in their day.—Abdor Bahman, brother of Abbo Ghoosh, has been put in chains, and his life threatened by the pasha. This family, very numerous and powerful, have, for a long period, been the chiefs of several extensive tribes of Arabs, who inhabit the mountainous parts near this city; the village where A. G. resides being about three hours distance. Omar Effendi, the Capo verdi, who, a few days since, seized Rabbi M., is now put under observation by the pasha’s order. A new governor has been appointed to-day. We feel here as sheep sent among wolves; but our Shepherd never slumbereth or sleepeth: we have hither-

to been kept unhurt, although, certainly, not without some enemies. In the midst of all the tumult and trouble around us, we have met together, and have all continued, with one accord, in prayer and supplications, while the enemies of the Holy Child Jesus were doing whatsoever the hand and the council of the Lord determined before to be done. “And now, Lord, behold their threatenings, and grant thy servants that with all boldness they may speak thy word.” Brother Fisk read and prayed in modern Greek this evening.

*Monday, April 11.*—I had to change my Jewish teacher, as my intended one was about to fly from this place; his son had been put in prison. Omar Effendi is said to have been imprisoned to-day. Visited some more sick. I met Rabbi M. as I was going to see him, in order to prescribe for him; he was so occupied in endeavouring to get a diminution of pecuniary demands made upon him, that he, like many more amid griefs and oppressions, seemed to forget their pains and aches. I saw some soldiers knocking for admission at a private house this evening, most probably in search of its unhappy owner.

*Wednesday, April 13.*—I visited another sick Greek bishop. Called on Rabbi M.; found him, as usual, reclining over a charcoal fire, buried in the Talmud: some other Jews were with him; they only spoke German, except Rabbi J., who spoke Italian. I had a short conversation with him. He said there were many contradictions in the New Testament when compared with the Old—he could not adduce them. He treated the subject with great levity. I visited a sick Jew of the Ashkenazim class: their filth is sufficient of itself to engender disease amongst them. A great part of the under part of the foot of the superior of Mar Elias has sloughed away, and left a frightful appearance. We had a discussion in Brother Lewis’s room this afternoon with our Jewish teacher, and the Jew we met at Mr. A.’s house. They endeavoured, as usual, to prove שבת as not signifying the sceptre, Gen. xlix. 10; and yet admitted שילה to signify the Messiah. A



New Testament was given to one of them, and the reasonableness of comparing it with the Old urged upon him, at the same time, appealing to his conscience, if it were possible for him to have peace with God without a sacrifice for sin. I went to visit the wife of my Jew teacher; she had been in ill health some time. Brothers King and Lewis accompanied me: we were received with every mark of respect and attention. Mr. A. and another Jew came in, and Br. King had an opportunity of conversing with them in Arabic at some length; they listened with great attention. We staid so long that I found my poor patient, the superior, weeping; he was afraid I should not come to dress his foot. Some more Jews came this evening for advice.

*Saturday, April 16.*—I was called to see a young man, a short distance from hence, who was badly wounded by some Arabs. He had fled to avoid the pasha, and was on his return home when he received the injury. Both bones of his left fore-arm were dreadfully shattered, and a ball had also passed into his left side: this latter wound made me consider it not expedient to amputate his hand. It was truly affecting to hear the aged father lament his son; he said he had been the support of the whole family: the afflicted mother kissed my hands over and over again, and I could scarcely restrain her from doing the same to my feet. "Look more to God than to me, (I said to her,) the case of your son is extremely dangerous, but I will do all in my power." We heard that two men had been attacked one hour from this, on the road to Bethlehem: in fact, from the late oppressions of the pasha, the Arabs are quite infuriated, and care not on whom they wreak their vengeance. The pasha departed yesterday for Damascus, to the joy of many hearts, carrying with him Omar Effendi and Abdor Bahman prisoners.

(To be continued.)

#### MEDITERRANEAN.

COMMUNICATIONS from the Missionaries on the shores of the

Mediterranean have been received from time to time, but, as has been before stated, local circumstances forbid our publishing full particulars. Great are the obstacles which are there opposed to Missionary labours amongst the Jews, and great prudence and patience are necessary for carrying on the work. With these qualifications we trust our brethren are by God's grace endowed, and we therefore hope to see, in time, that their labour has not been in vain in the Lord. We shall subjoin a few extracts from their Journals.

One of them thus describes the difficulties with which they have to contend:

First, then, when I address a Jew on the subject of Christianity, it is impossible to extricate myself from the prepossession that he holds, and holds most justly, against our religion as professed by many bearing its name, but whose practices are so directly at variance with the word of God.

Again, *Breach of the Sabbath*; let it be remarked what a grand feature of the Mosaic code is the strict observance of the Sabbath. This is, alas! flagrantly profaned. Theatres, fetes, public amusements of all kinds, have the Lord's-day for an exclusive preference, nor are they ever so frequented as on that day. And is it thus the honest disciple of Moses is to be induced to forego his faith, and the creed of his fathers, especially when we hypocritically profess to venerate the same decalogue? Which is the true disciple, he who adheres to the letter of the commandment, or he who professes allegiance to its authority, and the same hour, in the face of the sun, tramples it under his feet?

Again, *Want of Charity*, so observable among those bearing the name of Christ. "It was not so in the beginning." There was a time when charity was the characteristic badge of Christians, when their enemies were forced to exclaim, "How these Christians love one another;"

but these better days, alas! have disappeared from a great part of Christendom, and the specific mark might almost be reversed, "Hereby shall all men know ye are my disciples, if ye *hate* one another." I have no hesitation in accusing many of my Christian brethren of Italy of greater want of charity to each other than those have among themselves whom we would endeavour to convert. The Jews in many places have poor funds, have physicians and medicine provided for their indigent sick, have many benevolent societies for the relief of their less prosperous brethren, nor do I believe any are excluded from their benefit, but the excommunicated of their church. If one member suffers disgrace, all the rest kindly sympathize as partners of the same affliction. We know of one instance, and I doubt not but the like may have often occurred, where a very large sum was offered to the governor to spare a delinquent Jew from the ignominy of the pillory, although the punishment was fully merited. Where does the like cordial, generous feeling, pervade Christians as a body!

And in other things, how are we better than they? Might it not fairly be said of this country, as once of the Jews themselves, "The name of God is blasphemed among the Gentiles through you, as it is written." What infidelity in the very heart of Christendom! What adultery, fornication, uncleanness, perjury, murders, envyings, strifes, assassinations! What unrighteousness of every kind! God knows it well; and I for myself so far feel it, that were I a Jew, and had no better example of the pure and precious doctrine of Christ than what I see openly proclaimed in the lives of myriads and myriads around me, I would say to the Christian that would persuade me to be like unto himself, "God forbid! whose I am, and whom I would serve according to the precepts of his holy law—leave me to follow him in the steps of my forefathers, who found favour in his sight; nor tempt me to enter into the secret, or unite with the assembly of the sons of Belial."

Such are some of the difficulties and discouragements that, in many cases, weigh with a mill-stone weight about the neck of your missionaries in some scenes of their labours, but, blessed be God! it is not so everywhere. In Asia and Africa Judaism comes more into contrast with Paganism, or the imposture of Mahomed, than with the abuses of Christianity. The missionary is there less identified with the general character of professing Christians; he stands or falls more directly upon his own merits, and his object is not to exculpate himself from the defects of the community to which he belongs, but faithfully to preach the truth as it is in Jesus, and approve himself their servant for Christ's sake. Besides, in these continents the situation of the Jews is one of great sorrow and privation. The dregs of the cup are there wrung out for their portion—a servant of servants, bowed down and afflicted, are they in these two quarters of the globe. Now little penetration is required to perceive how a people so circumstanced are more likely to take heed to the things that are for their peace, than their brethren who enjoy a more tolerable, if not a prosperous condition, as in some parts of Europe. It cannot escape those who have intercourse with this interesting nation, how little their original character is changed; and a time there was when "Jeshurun waxed fat and kicked," and so it is at this day, when temporal prosperity allows them to raise up the long fettered limb, and the yoke of bondage is removed from their galled neck.

I am disposed to attribute some of the success of the Jewish missions in the north of Europe, independently of the zeal and ability of the worthy missionaries themselves, to the effects of the glorious reformation. In Germany and Prussia there exist churches of Christ that shine forth to surrounding multitudes as cities built on a hill, that cannot be hid, *φωστῆρις ἐν κόσμῳ*, beacons visible to all alike, and holding forth the lamp of profession, replenished with the unction of holiness. There, indeed, the missionary has some elevated standard to appeal to,

not one or two, midst winds and waves, weak, downcast as himself, "rari nantes in gurgite vasto." I cannot but think its effects apparent in a more cordial reception of our Scriptures on the part of the Jews, and a more willing attention to the addresses of Protestant missionaries, as well as in a less repulsive form of Christianity.

The higher class of Jews in — are a well-informed, liberal set of men, who will not go so far as to change their religion, though they might resist any attempt to control a liberty of judgment. One individual, as far from Christianity as any, makes, as I am credibly informed, Blair's sermons his parlour preacher.—With respect to the distribution of Testaments and tracts: The dispersion of these can only avail, even under the freest government, and fullest toleration, in proportion to the disposition to receive them. An attempt has been made by others before us, and it completely failed. The books and tracts were torn, and strewed about the public streets; and the missionary, since dead, was dismissed. But this is not a case peculiar to the Jews of —. The same has happened in our own country, among those who profess the same Christian faith; and if it be hard to deal with those who believe in Christ, how much harder with those who deny him? Let us, however, be patient, persevere, and above all, pray for a blessing.

I shall add an extract or two from my Journal.

"Aug. 2.—Visited by Mr. —, of —. I asked him how he advanced in reading the Hebrew New Testament. He said, since leaving — he had discontinued to read it. I told him Mr. — had a Hebrew Testament at his service, and entreated him to read the Holy Scriptures always with prayer to be guided into the truth. I observed, that if the Jewish nation were to make it a matter of general prayer for the revealing to them of the Messiah, it would be granted, as a special promise had been made to them of being heard when they should seek the Lord with prayer and

supplication. I shewed him an Italian tract, "Sulla Redenzione del Genere Umano per via di Gesù Christo," and requested him to read that part of it which treated of the prophecies of the Old Testament relative to man's redemption through Jesus Christ, which he promised to do, but went away, leaving the tract behind him. Seeing the Hebrew Testament on the table, he turned to Matt. xv. 11, "Not that which goeth, &c.," and asked me how that agreed with the law of Moses. I said, he must distinguish between man in his bodily and spiritual nature; that he was called from the better part, the soul, which could not be defiled by any thing entering the mouth, though I allowed the body might, as in eating blood or offerings to idols, Acts xv. 29, whilst at the same time it was evident, that the man was defiled by things proceeding from the body, as evil speaking, lying, adultery, fornication, &c., for these things defiled the soul. He seemed satisfied with my explanation. But this is the misfortune; difficulties are started, answered, re-answered, and others proposed, without end or beneficial result. The Jews, says Leslie, try every thing, and dare stick to nothing. The surest mode of addressing the Jews seems to me, to preach to them upon one subject, and no more, neglecting, in a great measure, all their objections; and the text should be, "If you believe not that I am He, ye will die in your sins." Would to God I had *παρρησια* to speak boldly on this head as I ought to speak."

"Aug. 3.—Called in the evening upon Mr. —. Talked first of Hebrew literature, then came to the point: told him the Messiah was the end of both Testaments; he agreed: that he should read the Old Testament with the coming of the Messiah always in view; he agreed: that the sacrifices of the law never could take away sin. Not without repentance, he replied. Nor even with it, said I, unless in virtue of Messiah's atonement, Ps. xl. 6, 7, which refers to the atonement of the Messiah. He assented, but said, repentance, with legal sacrifice, through God's mercy,



was sufficient. I objected that the strictness of the divine law was not satisfied with future obedience, if even it could be paid, which I denied to be possible, proposing human laws as an example. To this he opposed the mercy of God. I replied, he must take God upon his own conditions, and that he accepted repentance only through the Messiah, coming or come. He said, we differed in opinion. I requested him "to search the Scriptures," and take care upon what foundation he built; that raising up his house, he ought well to examine the title, lest his mere opinion of having a valid right to the ground would not ensure his legal possession of it. We parted, proposing to renew the conversation.

I have carefully read the Pentateuch in the Septuagint, comparing it with our English version. One passage particularly struck me, which induced me to apply to the Hebrew itself. The original confirmed the Septuagint completely, and differed from our translation. The passage is Deut. iv. 29, 30, which has an unfortunate *if* in our translation. It is just as positive as that there will be a day of judgment at the coming of the Son of Man; and the liberty of our translators is as unfounded as though they should say—there will be a day of judgment *if* the Son of Man shall appear. I cannot conceive how this should ever have passed uncorrected, at least in the margin of our Bible; for adieu to all precepts, and prophecies, and promises, where *ifs* are suffered to shake the unqualified certainty of the authority on which they rest. Perhaps this passage is generally known as incorrect, but it has occurred to me *penu meo*. How important and consoling is the prophecy to which it refers, were it the only one to that effect to be found in the Bible! It is enough to bear us up under all discouragements. The restoration of Israel in the latter day is certain—certain—certain.

We add the following Extracts from the Journal of the other Missionary.

Oct. 24, 1825.—In the warehouse of Mr. —, I met the Barbary Jew mentioned July 7, for whom the Heb. Bible and Testament were left. He passed, and though I addressed him in the usual way of salutation, he took no notice of me. This I observed privately to Mr. —, who, in a few minutes, brought the Jew to me, and said that he would speak about the Bible and Testament: I found him indifferent to the purchase of it, and left Mr. M. to give it, or demand a small sum for the purchase, as should appear best. I could not in the warehouse speak what I wished, because if the Jew had been offended, our friend might have been injured in a way of trade; I therefore renewed my wish to see him at my house, and he promised to come next Saturday morning.

Oct. 29.—The Barbary Jew mentioned above, and whom I shall designate A., called upon me, in company with another Jew, who is a native of Algiers. I was much pleased to see them, and we had a conversation for nearly two hours, conducted with much moderation, respect, and propriety. Although I was led to speak upon the Trinity, upon the advent of Christ in great humility, and upon the utter sinfulness and demerit of all men, truths which are directly opposed to Judaism, not a word of blasphemy, contempt, or derision was uttered; and I trust and pray that a friendly disposition was felt on the part of A., and that he will renew the discussion. With the exception of == at —, I have not met with a more pleasing character. We began by opening my Polyglott Bible. A. was much pleased with it, and admired the Hebrew type particularly. I asked his opinion of the Septuagint. He said, it is considered authoritative and faithful among the learned Jews. This led to an historical detail of the translation. He affirmed, that a miracle was wrought to enable the LXX. to give the proper meaning of the Hebrew words. This could be known only by miracle, or by the tradition of the wise, and tradition was inadequate to instruct a person sufficiently for translation. He then went into a long tale

about the oral law, and its first reduction to writing. As an example of its necessity he referred to the mystical sense of **ברשית**, the first word of the Bible, and made it without any sense at all. I thought it useless to argue with him upon this point, and therefore asked whether **אלהים** was plural or singular?

*A.* It is singular.

*I.* That cannot be, for the termination **ים** is the regular plural termination of masculine nouns.

*A.* I can show you the same word where it must be singular.

*I.* That is what I wish to see.

*A.* Look at Exod. xxii. 28, **אלהים לאתקללונשיא בעמך לאתאר**

Here **אלהים** is singular, and means a Judge; if it were not, **נשיא** would be plural. This is singular, and so also must be **אלהים**.

*I.* You are wrong in supposing **אלהים** to be singular, it is the contrary, and signifies Judges. In the Septuagint, which you allow to be a correct translation, it is *Θεοι* in the plural; and it does not follow that

**אלהים** must be singular because **נשיא** is singular. The latter signifies the ruler, or prince, and in a kingdom there can be but one **נשיא**,

but there may be many **אלהים** appointed under him to execute the laws. This was the case in Israel when David was King. He was the **נשיא**, and the magistrates whom he appointed were the **אלהים**. And further,

the same observation may be made with respect to Moses, and the judges whom he appointed according to the counsel of his father-in-law Jethro.

*A.* You want it proved that **אלהים** is singular.

*I.* I do.

*A.* Read Gen. xxxi. 50, **אלהים עד**. God is witness. **עד** is singular, and so must be **אלהים**; if not, it must be **עדים**.

*I.* Each work, and each perfection of God, must be mentioned by itself, and consequently the word

which intimates it must be singular, but that does not render it necessary for the name of God to be singular also.

*A.* It must be singular according to the Hebrew.

*I.* I shall be able to discover some words evidently plural, joined with others evidently singular, just as this passage you quote, and when you come again I will shew them to you.

*A.* In Gen. i. 26, it is **ויאמר אלהים**, the verb is singular; if **אלהים** were plural, it would be **ויאמרו**.

*I.* It is common in Hebrew for plural nouns to be joined to singular verbs. Read on; the next verb in this verse is plural, (**נעשה**.) It agrees

with **אלהים** in the plural number. Let us make man. To prove this more clearly, the pronominal suffix, added to the following substantive, is also plural: **בצלמנו**, not **בצלמן**, which it would be if **אלהים** were singular.

*A.* Then why is **יאמר** in the singular?

*I.* To shew the unity of the divine nature, which exists in three persons. The divine nature is one, but in this one nature there are three persons.—But I hope to talk with you again upon this subject. Will you look at Jer. xxiii. 6, and tell me who is meant by **יהוה צדקנו**?

*A.* It is Messiah. How do you read it—Our righteous Lord, or, The Lord our Righteousness?

[He asked this, because in the version of Martini it is *Il giusto Dio nostro*, instead of *Il Signore nostra Giustizia*.]

*I.* The Lord our Righteousness.

*A.* That is the true signification.

*I.* Then you believe Messiah is your Righteousness?

*A.* Yes.

*I.* Do you think that for the sake of Messiah's obedience, God will accept and bless you?

*A.* Yes, certainly.

*I.* Then you have no righteousness of your own to depend upon?



*A.* No, for we are sinners.

*I.* That is exactly what all true Christians feel and believe. And it is only by faith in the obedience and sufferings of Messiah that we can be saved. The great difference between devout Jews and Christians is this—you believe only in a reigning and triumphant Messiah; but we believe in the Messiah who suffered first for our sins, and afterwards “shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” This is my belief. I expect as much as you the fulfilment of those prophecies that speak of the restoration and future glory of Israel.

*A.* here extended his arms with great energy, and appeared delighted to find a Christian who felt interested in the welfare of his nation, and expected an accomplishment of the predictions relative to the re-edification and glory of Jerusalem.

I proceeded. My belief in these important truths is founded upon the Sacred Scriptures. In them I find express declarations of Messiah’s sufferings and death for the salvation of sinners.

*A.* interrupted me, and enquired where?

*I.* Read Isa. liii.

*A.* turned to the place, and read the whole chapter in Hebrew without speaking.

*I.* Of whom does the prophet speak?

*A.* was silent.

*I.* It is a prophecy of Messiah; and I can prove this out of your Targum and Bereschith Rabba.

*A.* Out of Bereschith Rabba?

*I.* Yes; and the chapter itself bears evidence that Messiah is intended.

*A.* And is this all that foretels your suffering Messiah?

*I.* By no means. I could point out many more passages to the same purpose. Zechariah, in particular, speaks of the sword that was to smite the Shepherd of Israel.

*A.* But this chapter does not say that Messiah should be hanged on a cross.

*I.* Not in so many words; but it says he should be put to death for our sins; and if the meaning be the

same, the difference of words is nothing.

*A.* I shall speak to you (*con amicizia*) with friendship and confidence. You think that Il Signore Christo was to suffer for our sins?

*I.* Yes, as Isaiah foretold.

*A.* In Isa. xi. 1, Messiah is called the Branch of Jesse. You think Il Signor Christo to be the Son of God; he was not therefore the son of David?

*I.* Christ had no human father, but Mary his mother was a daughter of David, and therefore, according to his human nature, he was of the family of David.

*A.* We do not reckon the son from the mother, but the father. If an Englishman had a French wife, and there was a child, you would not call him a French child, but an English one. And nothing is said about Mary: we do not know who she was. Here is the account of Joseph, (he turned to Matt. i.) but not of Mary.

*I.* St. Luke gives the genealogy of Mary.

*A.* Luke! don’t tell me of Luke. Matthew wrote well; and Christ said many good things, and did not wish to change the law; but Christians have not followed him. Luke! I don’t want Luke.

*I.* Our New Testament contains several books like your Old Testament; and it is by comparing all of them together, that we can obtain a right knowledge of Christianity. I may as well say, we don’t want the Psalms and Prophets. But look here at the genealogy of Mary: she was the daughter of David, through the line of Nathan.

*A.* I don’t know anything of Nathan; and there is a difference in the account.

*I.* So there is in the various genealogies of the Old Testament, which I will point out to you hereafter.

*A.* I shall be happy to come again.

*I.* And it will afford me much pleasure to see you as often as you choose to converse upon these important subjects. Will you accept of this Tract in Hebrew? (No. 39.)

*A.* I should like to have it, but as

it is the sabbath, I must not carry it with me.

I. How many Jews are there at Algiers?

A. 6,000, and at present they are treated tolerably well.

They now left me, and A. promised to renew the discussion at another time.

*(To be continued.)*

EXTRACT OF A LETTER FROM THE  
REV. H. D. LEEVES TO THE MALTA  
JEWS' SOCIETY.

DR. NAUDI, in a letter recently received, dated Malta, 17th Nov. 1825, communicates the following extract of a letter from Mr. Leeves, at Constantinople, to the Malta Jews' Society, which contains some interesting particulars.

With respect to the numbers of Jews in these parts, I am informed, that there are in Constantinople, and its adjoining villages, from 10 to 12,000 families; at Salonica, about 40,000 souls, not including those in the villages around; in Syria, about 2,000 families, and in its neighbourhood, at Aydin, 300 families; Tyria, from 170 to 200 ditto; Cassaba, 50 do.; Magnessia, 200 do., and Bergamo, 30 do. By a Jew who travelled through parts of Rummelia and Greece, I am informed, that there are at Selivica from 30 to 35 families; at Chiorlu, 20 do.; at Charistiran 44 do.; at Adrianople, 500 do.; at Philipopoli, 100 do.; at Tatar Bazargieh, 40 do.; at Samocove, 40 do.; at Duprizza, 80 do.; at Giustendil, 40 do.; at Monastir, 500 do.; at Larissa, 500 do.; at Tricola, 200 do. There are Jews also at Yanina, but of their number I am not informed.

The reading of the Hebrew New Testament, of which some copies have been distributed, is strictly prohibited to them, and orders have been issued by the grand rabbin for the destruction of all copies. It would require, however, the attention of a person entirely devoted to this work, and well acquainted with their language, to ac-

quire proper information concerning the interior state of the people,—to look out for openings among them, and improve them for the introduction of Christian truth. The field hitherto may be considered as almost wholly untouched. I should add, that I am informed that one of the four chief rabbins, who has the character of being a very learned man, has a copy of the New Testament, of which he is writing a refutation, with an intention of publishing it. The Bibles which are sent here by the British and Foreign Bible Society are eagerly bought up, but they do not choose to purchase parts of the Old Testament (for instance the Prophets) with the exception of the book of Psalms, which they use in schools and in the synagogues. They have a translation of the Old Testament in the spoken language, the last edition of which, in four vols. quarto, was printed at Vienna, in parallel column with the Hebrew, and with copious notes. An edition of this translation with the original text, but without notes, would, I have no doubt, be very acceptable to them.

GERMANY.

LETTERS FROM MR. RICHARD SMITH.

Our readers will recollect, that Mr. Reichardt had met with Mr. Smith at Breslaw, and that they had together undertaken a Missionary Tour amongst the Jews of the neighbouring countries; we here subjoin extracts from letters of Mr. Smith, written during that tour, under dates 21st Oct., and 1st Dec.

We left Breslaw on the 20th of Sept. On our arrival in B—, I immediately called upon Dr. A., the converted Jew, of whom I have frequently had occasion to speak, and who, I am happy to say, continues a consistent Christian. The Dr. had previously applied to me for a supply of German Bibles for a clergyman, a friend of

his, about five miles from B—, who had had the misfortune to see his whole stock of books, with the cottages in the village where he resides, consumed by fire. The cottages in the villages here are generally built with wood, so that when they take fire, every thing is in a very short time reduced to ashes. We took the books with us, and fortunately met the minister there : he was much delighted when he saw them.—I called also upon a Jew here, whom I have known for some time, who soon after came to us, wishing to purchase a Bible for each of his children. To Christians we could have sold many copies if we could have spared them. I promised to supply them at some future period. Amongst the Jews in advanced life, there appears to be but little doing in B—; but a few of the youth are Christianized from time to time in the free grammar school, who afterwards make a public profession of Christianity. From B— we proceeded to H—, where about two thirds of the inhabitants are Jews. We took up our abode in an inn, kept by a Jewess, a widow, who recollected me, and soon made the object of our arrival known to the Jews. In the evening of the same day, (the commencement of the Jewish sabbath,) we went to the synagogue. There was soon a great buzz among the Jews. While I was standing at the door, waiting for Mr. R. after the service was over, I was surrounded with Jews. One of them, more respectable looking than the rest, a young man, asked me in French, (I suppose that the others might not understand,) if I would allow him to accompany me home, to which I readily consented ; but when he saw his rabbi come to me, he withdrew. He came, however, the same evening, and remained with us till a very late hour. This young man is tutor in a Jewish family ; very sensible, but made no pretensions : his manners seem quite prepossessing. He spoke respectfully of Christ, and said that the rabbi, (a very old man,) to whom he had named our object, had done the same.

*Saturday Morning.*—Mr. R. went

again into the synagogue ; the Jews were very civil to him, and repeatedly requested to know the reason why I was not come also. Soon after Mr. R. was gone, my room, and the passage which led to it, was filled with Jews, requesting books, so that I began to be apprehensive for the safety of our luggage. I cleared the room, went into the synagogue, and told them to come again in the afternoon, when we should have more time to speak to them. In the afternoon many came, and continued to do so, till we made it publicly known that we could spare them no more books. Mr. R. catechised several boys, and examined them in Hebrew. A young Jew in the army came to us before we left, who had travelled a great deal—had been educated in a Christian school—declared himself an atheist, but began to doubt of his principles. He appeared to have been in France, Italy, and Hungary : in the latter, to obtain some favour, he declared himself a Christian and Roman Catholic, and received the Sacrament, while a nominal Jew, and an atheist in principle ! Mr. R. endeavoured to show him his danger, and pointed him to Him whom he had so grossly insulted, as the only refuge of sinners. We made no attempt to palliate his misconduct. We gave him Bogue's Evidences, in Jewish German, and a New Testament in French, as we had no other with us which he could read. The next evening, we came to D—, and almost immediately went to the synagogue, but found little opportunity of speaking to the Jews. They were celebrating the feast of tabernacles.

*Oct. 1.*—Left home for F—. Called upon the Protestant minister, whom we found a very amiable old man. He pleaded hard for Bibles for the poor, with which the whole county of F. appears to be badly supplied. We promised to apply to the British and Foreign Bible Society for him. On our return to the inn, we sent him a few tracts, and by the bearer received a note, which concludes with the following words :—" May God be your protector and conductor, and the promoter of your object. With the sincerest affection and gratitude I shall ever re-

member your visit, and remain for ever, your most faithful friend, M. J—— G—— P——, pastor of the town and of the county of F.; nearly forty-nine years in the service of the Lord, first in C. then in B., and in F. thirty-seven years. The Lord is near—I am nearly seventy-seven years of age.”

On the 3d we came to E. It being Saturday evening, we remained there till Monday morning. We did not expect to fall in with any Jews here. There being no Protestant church, we went to the Catholic. The sermon was in a language, of which we understood very little. However, we were much pleased with the good order and reverence of the people. The singing also was very pleasing, which we could hear from our room in the inn where we were staying, the church being at no great distance. There was service four times in it the same day. After the service in the morning, we took a walk about the town, and soon met a young Jew who knew Mr. R. The young man showed us the synagogue, which was neat and roomy, and invited us to call upon him in the afternoon, which we did, and found several Jews there; others came in afterwards. We had about two hours' conversation with them upon several subjects, such as the depravity of human nature, original sin, and the atonement, of which they appeared to have no idea, but argued against them in their way with all the eloquence they could muster.—Not far from E—we called upon a converted Jew, a son of the great Mendelsohn: he has an iron foundry in a romantic valley, surrounded by rocks and lofty mountains. In this foundry he employs a great number of men, and begged that we would supply him with Bibles for them. The county of F—is every where most beautiful, but in almost every town in it, as far as I could learn, there is a great dearth of the sacred Scriptures. Not many Jews reside here: a few are to be found in almost every town: perhaps in E., the principal place for them, there may be about 300 families. On our arrival in I—, we called upon a Talmudist, with whom we had an

opportunity of seeing modern Judaism in its real garb. Mr. R. bought a pocket edition of the Mishna of him. Seldom have I seen so many old books together, which, without exception, appeared to be perfect lumber. We called also upon Mr. —, the author of the history of the various sects among the Jews, and the secret doctrine of the Cabbala, several times, and he on us. We got a great deal of information from him relative to the Jews of this country, but his principles (poor man!) are not to be adopted. He has been at war with the Jews nearly thirty years, but has found no rest yet for the sole of his own foot. He spoke highly of the reformed Jews, and endeavoured to maintain that every reformed Jew is a Christian in principle, which to say the least of it, is very doubtful. Of rabbies he would hear nothing. He allowed that Christ, as well as Moses, was a great, wise man, and maintained that both accommodated their instructions to the prevailing customs of the times; that their object was one and the same, namely, the reformation of the people; and that Christ was educated in the schools of the Essenes, the best existing sect of his day, which accounts for the strict moral doctrines which he taught. He assured us, that the Jews in general now think and speak well of Christ.

We found a great want of devotion in the synagogue. In I— there are about 1800 Jewish families; also in a village about two English miles from the town, I found two hundred Jewish families. I went into the synagogue, and spoke to some of them about Christ. None contradicted nor attempted to oppose what I said; but the reason evidently was they were afraid, for they took me for a Catholic priest. I— is a fine town, has a great number of churches, among which are two Protestant, but the toleration of the latter is very limited. The church belonging to the palace is a noble ancient building, upwards of 900 years old.

From I— we came to C—, where we found about 400 Jewish families.



We arrived here late on Friday evening, and the next morning attended the service in the synagogue. In the afternoon we called upon the rabbi, to whom Mr. R. proposed a text, begging an explanation. The rabbi smiled, and observed, "Much may be said on that subject," intimating evidently, that we as Christians had no capacity for knowledge so wonderful and excellent. After some hesitation, he excused himself by saying, that he had not the German language sufficiently in his power to explain it. Mr. R. replied, that when the German failed him, he might use Hebrew words. Several Jews came in. The conversation turned upon the depravity of man, the necessity of regeneration, the Messiah, &c. They were attentive, particularly the female part of the family, and as a token of friendship, set before us a plate of sweet cakes. In the evening, several Jews came to us in our lodging. They spoke of Christ with great respect, and allowed him every honour in common with Christians, except that of his being the promised Messiah. Nearly half of the inhabitants of this town are Jews; the others mostly Catholics. At the entrance of the town is a cross, with an image of our Lord hanging upon it, with an inscription in Hebrew—"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." I mention this as being the most suitable inscription of this nature I have ever seen on any Catholic town so numerous inhabited by Jews.

The next town we halted in is called G—. We asked to see the synagogue, in order to get an opportunity of speaking to some of the Jews, and succeeded. In the evening we attended the prayers in the synagogue, and introduced ourselves to the rabbi, who apologized after service for not being able to invite us home to his house, having, as he said, to attend a literary meeting of friends immediately, but hoped to be able to call upon us afterwards. About eight in the evening he sent his two sons for us. We went with them,

and the conversation lasted till a very late hour. We found the rabbi to be a well-informed man, and I never heard any one argue in a better spirit; his sons also were well read, and sensible young men; the elder one had studied at ——. The rabbi spoke of Christ as being a great man, but would not allow that the miracles said to be wrought by him were any proof of his Divine mission: he asserted, that all of them might easily be traced to natural causes. He appeared much gratified to find that Christianity stood upon the same foundation as Judaism, the law, and the prophets, and rejoiced to find that we believed in the resurrection, and exclaimed with no small emotion, "What is it then that keeps us at such a distance from each other!" This venerable man is not the only one who has expressed himself to the same effect. Though wise in many matters, they know in general but little of our principles, or what we believe. To remove these ignorant prejudices, by placing the truths of the Gospel in their true light, by conversation and friendly manners, is no unimportant part in the commencement of the great and glorious object in which we are engaged, and by no means unworthy the attention of the Committee, admitting that nothing farther can be done for a considerable time. On leaving, the rabbi begged that we would never pass his house without calling. Our next halting-place was K—. Here no Jews are allowed to remain without going over to the Catholic church; many to obtain their liberty have done so: our landlord and his whole family are of that number. It is not difficult to conjecture what sort of converts this must produce. The Jews in the neighbouring towns are allowed to come for the purpose of business. We found here a small Protestant church in an improving state, but at present they can have service but twice a year, the minister having to come about sixty miles. The congregation hope soon to be able to support a minister themselves.

We left here for N—, staying one night in M—. In the latter we found

150 Jewish families, with a decent synagogue. As soon as we had breakfasted, we went to see the 'Jews' town' so called, the part of the town in which the Jews are allowed to reside in this country being generally called so. It was the sabbath of the Jews. Every thing was orderly and still: the houses had a comfortable appearance, and in most of them a part, or the whole of the family, sat reading. We called upon the rabbi, but as he was about to go into the synagogue, the discourse was limited to a few general subjects, upon which Christians and Jews generally agree. As a token of friendship, a few sweet cakes and a cordial were placed before us. Our principal subject was prayer. The rabbi urged the necessity of a form for a congregation, but in private he said they were allowed to use what words in what language they pleased. Without a form in the synagogue, he thought there would be a strange confusion, as some, he said, would pray for fine clothes, some for fine houses, and others for plenty of money, and a thousand things more. The rabbi shewed us the synagogue: it is the only one in which I have seen any painted figures.

In L—, it being fair time, the Jews were too much occupied with their affairs to attend to us, so that we found but little access to them. We therefore got our passport signed, and proceeded on our way too.

In O—, the first town in T—, there are about 700 Jewish families, and 12 synagogues; but with the exception of two, they are very inconsiderable. In this town, the Jews have a tolerably large school for their youth, in which they are taught every thing necessary to qualify them for useful members of society. The master, whom we saw, is confessedly a well-informed man; he lamented much the want of information among the Jews in T—, and said, that the spirit of Judaism was rapidly dying away amongst them. We called upon the Protestant ministers and professors, and collected from them what useful information we could.

From O— we came to S—. Here are about 100 Jewish families. On the evening of the sabbath I went into the synagogue. On entering, two

little boys came towards me, offering their hand with their usual salutation in Hebrew, "Peace be with you!" Soon after they all came.

May their salutations, by the grace of God, be realized in all our aspirations!

## PRUSSIA.

### LETTER FROM PROFESSOR THOLUCK.

THE following Paper contains Extracts by Professor Tholuck, from the Journal of Handes, the Missionary of the Berlin Society, bearing date Berlin, Dec. 31, 1825. He thus writes:—

I herewith transmit to you extracts from the Journal of our excellent missionary. His labours have been particularly blessed in a place in Poland called Strzellno, where he has taken up his abode for some time, in order to confirm the awakened souls there in the truth.

From Inowracław, in October, he writes as follows: "Several boys came to ask for tracts. I examined them in the great truths of religion. They were very badly instructed. One of them actually laughed when I spoke about the ten commandments. I called him aside, and rebuked him so sharply that he shed many tears, and exclaimed, 'I did not know God till now!' I paid a visit to a respectable learned Jew, who maintained that no Messiah was wanted at all, for that man could justify himself. After a long conversation, he confessed that he had been wrong. It being Saturday, a great number of Jews assembled in my room, to whom I delivered a sermon on a passage from the Prophets. At four o'clock in the afternoon I preached in the church. The Christians requested me to preach on Saturday, in order to afford an opportunity to the Jews to hear the gospel. At first no Jew was present, but after a while, a number both of Jews and Jewesses came. As soon as I perceived them, I cried to them in the Hebrew language, 'Hear, O Israel, the words of God, of the Lord of Hosts. Yield, I beseech you, to

the affection of the Christians towards you, who show their love to you in directing you to Christ. Do not reject him as your fathers have done.' Thus I continued for some time. When I had finished, some of them seemed to approve, some began to murmur, and they would have attacked me, had not some of the Christians present prevented them. I went to the respectable Jew, Shmuel, an old man, who suffers from continual complaints in the chest and in the head, without ever being impatient or murmuring against God. I found him asleep, and as he seldom enjoys rest, I did not wish to disturb him. I addressed myself, therefore, to his wife, and three Jewish girls. At six o'clock, the new year of the Jews would commence, I spoke, therefore, of the rapid lapse of time, and the awfulness of eternity. The eldest of the girls became deeply impressed. From them I went to another Jewish family, where a number of young men very shortly assembled. One of them praised the self-denying virtue of Christ. I agreed with him, but felt obliged to point to what is of higher importance for us, his justifying death. I received a letter from a Jewish schoolmaster, expressing a wish that the Society would establish schools among them: he continues, 'Go on, dear Sir, in your holy employment; it is that for which we shall pray to-morrow morning, that the Lord shall come to Zion. Oh! how blessed will that time be, when the branch of Jesse will reign, according to Jer. xi., and the earth will be full of the knowledge of God. To advance this glorious period is your endeavour, and it is mine too. Signed, D. Caro.' A Jewish doctor invited me to converse with him about the Trinity. It seemed to him an absurd doctrine, but when I had talked to him a little while about it, he seemed to alter his opinion. I entered the synagogue on the new year's day, before the commencement of service. Some Jews were assembled. I addressed them on the importance of vital religion, and spoke to them of the abuses in their worship. They listened modestly. When the service

began I withdrew, and had an interesting conversation with some Jewesses on the subject of eternity.

"*Strzelino*.—The Protestant minister of Inowraclaw invited me to this place to preach to his congregation. I arrived on the 18th of October, and preached. After the sermon I was invited to dine with the burgomaster of the place. He behaved very kindly, took much interest in the cause of the Jews, and offered to send a paper to the Jews of the place, to ask them whether they would permit me to deliver a discourse to them in the synagogue. The paper circulated, and in the course of three hours all the Jews, without any exception, had signed it. As I had put on my ecclesiastical robe, I resolved to appear with it in the synagogue. The synagogue was filled to excess with Jews and Christians; many were standing at the door, or sitting in the windows. My soul was raised at the idea of proclaiming the name of the crucified Redeemer where he had been blasphemed. They permitted me to occupy the place where they are accustomed to read the Thorah, and from this place I spoke to them, uninterruptedly, for one hour and a half. Only once was I disturbed, by a few questioning me on the different meanings of the word *tshuba*, i. e. penitence. After the sermon, a respectable Jewess, and a Jewish mechanic, requested a Hebrew New Testament.

"*Inowraclaw*.—The next morning I returned to this place, called immediately on the Jew, B., who is sick. I found with him a Jewish teacher, who professed that he was not persuaded of my really believing all the tenets I teach. I assured him, in a very serious manner, of my belief. Some Jewish women having assembled, I read to them a passage on the temptation of Satan, to which they listened very attentively. The Jews celebrating to-day their solemn feast of propitiation, none but women could be expected in the houses. I called upon the sister of the schoolmaster who wrote to me the above-mentioned letter, but when I began to speak to her about her sins, I found her full of



levity. I left her with solemn exhortations, and betook myself to the synagogue. The moment I entered was an awful one. The priests lay prostrate on the ground before the altar, covering their faces with their hands. At the close of the service, a Jewish doctor, whom I had formerly visited, came up to me, saying, 'We want enlightening; all would be well in Christianity without the doctrine of the Trinity.' Upon this a conversation ensued, which continued till late in the evening.

"A Jewish cabbalistical scholar, who had visited me several times, called again. I described to him the blindness of his people, and their excessive misery. The man shed tears; he stayed with me the whole evening: I explained to him the doctrine of the logos, from the cabbalistical system. He became visibly impressed; he did not know what to say, so much was he struck with the similarity of some tenets of the Jews of old and the Christian doctrines. At last he said, 'Pray, desist, it is too much for one time; never should I have thought the Christian doctrine such a deep doctrine.' With the same man, I read the next day, the report of the sufferings and the death of the Saviour. When conversing about the divinity of Christ, I dwelt particularly on Jer. xxiii. 6, where he is called, 'Jehovah, our righteousness,' although God, in another passage, declares, 'I am Jehovah, and I will not give my praise to another one.' The Jewish scholar could not object to this passage. He said, 'It is a stumbling-block, but it must indeed not be overlooked either by those who maintain, or by those who reject his divinity.'

*Strzellno.*—The Protestant minister desired me to preach again to the Protestant congregation. This caused me to return to Strzellno. When I called again on the burgomaster, I received the gratifying information that a Jewish mechanic had been so much impressed by my sermon in the synagogue, that he resolved, as soon as possible, to take instruction in Christianity. I paid a visit to a respectable Jewess, who has been taken ill. Her

illness disposed her for a Christian conversation. She seemed to long for consolation, which I pointed out in Christ. These visits I continued during my stay, and read and expounded to her the epistle to the Ephesians. She was attentive and thankful for all I spoke to her. I paid a visit to the director of the synagogue. Six Jews and some Jewesses assembled. They wanted to prove the history of Christ in the Gospels to be a forged and fictitious one. I remained in conversation with them for some hours, after which they asked for books. I was desired to address the Protestant congregation. I spoke on the great importance of the conversion of the Jews, and our duty towards this people. I preached again in the church; a great number of Roman Catholics and of Jews attended. A Jewess called upon me, and desired a copy of the New Testament. She says that she bought, some time since, from a Christian, a copy of the Gospel of St. John, which pleased her much. I called again on the Jewess who is ill. I found that my words had not been entirely lost with her; she expressed a desire to live the rest of her life in a solitude, and lonely communion with God. A great Talmudistical scholar had desired to see me. He came puffed with arrogance. But when I asked him some questions, he was not able to answer them. Then I asked him, 'In what way do you hope to obtain everlasting life?'

"*He.* By much application to study, and in fulfilling the law wherever it is possible to me. In that way I procure everlasting life not only to myself, but to my wife also, who has not time to strive for it on account of her domestic business.

"I asked him, Whether he imagined himself to be holier than Rabbi Jochanan, who cried and wept for mercy in the moment of death.

"*He.* This the rabbi was not obliged to do; he did it only from civility.

"*I.* But do you think we must make compliments to God?

"*He.* No.

"*J.* Well, then, you must become humble.



“ *He.* (With a proud air,) I am humble, Sir, and I am a disciple of Rabbi Akibha too!!

“ O! how much can human reason become blinded and perverted by the evil and corrupt affections of the heart!

“ A respectable Jew came, confessing that he had felt doubts some time ago about the Jewish idea of a future Messiah, but not knowing exactly what the Christian idea was, he requested me to explain it to him, which I did with great pleasure. I called on the director of the synagogue, where I met about twelve Jews. I begged leave to expound to them the text of the day, which was Jer. xi. They permitted it very politely, and when I explained the text as concerning Christ, they gave their objection very modestly.

“ All the Jews took me for a Jewish proselyte. One of them asked, ‘How long will you travel about in that way?’ Another answered, ‘Till we shall all be converted.’ The former replied, ‘That will take a good while.’ The latter said, ‘My dear friends, who knows what will be the result. Twenty years ago, who would have imagined that a Christian missionary would be permitted to address a number of Jews in such a friendly way, in the house of the director of the synagogue? Who could ever have supposed, a Christian missionary would be allowed to preach to the Jews in their synagogue. These are marvellous changes.’ In such conversations we remained till the time of the Christian service. Before it began, a Jewess came to me and brought back the tract—‘Address to the daughters of Israel,’ the author of which is our highly esteemed Sir George Rose. She thanked me for it most warmly and affectionately, and said, that she had perused it with much benefit. The place where I was to address the people was crowded. Jews and Christians thronged about the doors, and even in and before the windows. Some people had walked from a distance of twenty English miles to hear ‘the missionary,’ as they called me. I spoke to them of the stability and

security of our hope in Christ; the congregation was much affected.

I accompanied a funeral, and preached a sermon on the occasion. Many Jews attended, and as I was assured by some friends, were weeping. The guests who were invited to attend, and who under similar circumstances, used to have trifling conversations, spoke this time only on serious subjects. ‘Sir,’ one of them said to me, ‘since you are here, a spirit has quickened our congregation. Formerly we did not know even the name of tract and Missionary Societies, and now every one is desirous to become members of them, and to read them.’ A Jew called upon me, who said, that he had been desirous to converse with me a long time since. He admitted, that Christ was the Messiah of the Gentiles, but not of the Jews. Several Christians came to subscribe for the ‘Friend of Israel,’ and other Missionary reports, which they had never heard of before. Christians and Jews were assembled in the church. I preached on Rom. x. 1—4. The assembly appeared to be deeply affected. I had a disputation with a Jew about the divinity of the Messiah. He questioned it. I proved it from some passages of their own prayer-book, which is a collection of very excellent prayers. He was astonished, and exclaimed, ‘I cannot question it any longer, Jesus appears really to be the Messiah.’ I made some remarks concerning the obstinacy of the Jews. He replied, ‘You must not find fault with me, for before you came into the country nobody thought of such things. They are new ideas to us.’ I called again upon the director of the synagogue. Several Jews were present. They led me to their honorary place, next to the seat of the Rabbi. They said, they had been delighted with my sermons, as I had preached to the Christians on the Jewish texts (the texts for their sabbaths.) We conversed about the worthlessness of our own righteousness, the resurrection of the dead, and the last judgment. Thus we conversed for several hours, till I was called away. They thanked me for the conversation, and said, that they had been

gratified with it. The next day I called again. They expressed a wish to see the divine message of Christ confirmed by equally great miracles as those of Moses and Elias. I told them, all in Christ was miraculous: his person was God manifested in the flesh, his conception miraculous, his birth miraculously glorified by angels, many miraculous actions in his life, his death accompanied by miracles, his resurrection a wonder. Whilst I was going on in this way, they became visibly impressed.

"I received a letter from Nerdenburg, a place in Prussia, where my ministry had been greatly blessed during my residence there. A young girl, the daughter of respectable parents, writes to me thus:—'Some days ago, I had an opportunity of conversing with some Jewish girls. My heart was affected with love towards them. I spoke to them about our Saviour, and our Lord blessed his word so much, that they melted in tears.'"

I shall here finish the extracts; I have no doubt your heart will be rejoiced at the multitude of instances in which Mr. Handes has observed a visible effect from his preaching. From a Journal of later date, it appears that the Jews of Strzellno have requested him to deliver to them regularly a discourse on the text of the Pentateuch every sabbath, under the condition not to talk too much of Christ. Upon which he replied, "I shall only say so much of Christ as is contained in the Old Testament." Thereupon they agreed. However, after some weeks, their Jewish preacher wrote a letter to the chief Rabbi at Posen, to complain that the members of his congregation, instead of attending his discourse, were running every sabbath to hear the missionary. Upon this, the chief Rabbi sent a prohibition, which was obeyed by a part of the Jews; the others, however, did not care about it. An unparalleled fact, from the modern history of missions among the Jews, which I beg all the adversaries of your institution in England to observe.

In Berlin some new proselytes have submitted themselves to the teaching of our pious clergymen. Mr.

Noodt instructs nine at this moment, Mr. Conard three, Mr. Robes one, how many Mr. Schulz, who is the regular teacher of the proselytes, may have actually under his tuition, I cannot say.

I have a particular pleasure in speaking of a young man, P—, whom I mentioned in my last letter, as led to Christianity by our two Berditcheff proselytes. He is the pupil of one of our classical schools. His piety is unfeigned and child-like. He repeats continually these words, "O you have no conception, Sir, how miserable I was before I knew Christ. I did not at all know on what account I was in the world." Before he resolved to profess Christianity, his relations amply supported him; he is now entirely abandoned, and I was exceedingly glad, that a sum committed to me for the purpose of indigent proselytes by the venerable Mr. Simeon, enabled me to administer in some measure to his wants. The poor fellow will receive baptism next week.

A Jewish teacher came yesterday, and wished to be recommended to a clergyman for instruction. I was obliged to send him back again to the Jews, because neither he nor I know how he would be able to support himself when baptized! The two Berditcheff young men have made a journey to Leipzic this autumn, during the fair. There they have met with several of their countrymen, and have had many useful conversations with them. Several remained with them till after midnight, and one of them wished very earnestly to accompany them to Berlin, in order to find still more opportunity for learning the truth. Upon the whole, the Berditcheff friends are missionaries, even in their present situation.

A fortnight ago, I had a visit of a very interesting Jewish youth, B—, a student of medicine, who has lately been made acquainted with the truth. He has come on very gradually, and by the grace of God, has become a teachable, mild, and humble child of God. However he cannot resolve openly to confess his faith. He said to me, "Believe me, Sir, I often weep

on account of my weakness and want of faith, but I do not know, I cannot come to a decisive resolution. Sometimes when I am in the church and hear the gospel preached powerfully, I wish to fall down at once before the altar and make my confession; but then again I shrink back. Pray for me, that the Lord may strengthen my faith." Notwithstanding this indecision, this young man has such a love for Christ, that he has become already the instrument of leading many young Jews to him.

### POLAND.

#### EXTRACTS FROM THE JOURNAL OF THE REV. G. WENDT.

At page 101, of our last number, we gave some Extracts from the Journal of the Rév. W. F. Becker, dated Warsaw; we now insert some from the Journal of one of his fellow labourers, the Rev. G. Wendt, who is stationed at Petrikaw.

I shall now relate the most important facts which since August last have occurred.

*Aug. 2.*—I met in a garden the brother of Rabbi S. H. of London. He asked, whether I knew his brother.

*I.* Only as far as by report.

*B.* (a Jew, the richest merchant in Petrikaw.)—He lives more happy than we in this country.

*I.* On this earth, which lies under the curse of the Lord, we have not to expect perfect happiness; wherefore Jacob calls it a pilgrimage of a few and evil days.

*B.* But have not the righteous reason to expect rewards in this life?

*I.* Not this world, but the next is the place for rewards and punishments. This world is but the preparation for eternity; notwithstanding, God bestows good things on his servants if they be good for them. But in general the heart of man is so perverse, that it can only by sufferings be drawn to and kept with God; wherefore sufferings are always the chief means in the hand of God to draw men unto him-

self. This all saints have experienced: Jacob, Joseph, David, the prophets, and all your fathers, when they had gone away from God. Wherefore, you have to look on your present troubles as blessings sent by God to draw you unto himself.

*B.* We are already with God, we are his people. Do we not keep his commandments?

*I.* I will not deny that you are the people of God, but you are a people that have gone astray from him; which your dispersion over the whole earth proves; therefore you cannot be called the people of God in the full sense. But as for keeping the commandments, I am convinced that you keep more outwardly than God has commanded by Moses. But as respects the moral law, I do not believe that you can keep it, because of the corruption of the human heart since the fall of Adam, and this corruption of the heart is the reason that all men are cursed in the sight of God, and that they are estranged from him. This is particularly the case with your nation, because you have the law of God, and do not live according to it, and that is the reason that you cannot be delivered from your present situation.

*B.* God is merciful, and therefore he will yet at last deliver us.

*I.* Yes, God is full of mercy towards us, but under certain conditions.

*B.* What are these conditions?

*I.* His word mentions repentance, תשובה, and sacrifice.

*B.* All Jews repent every year on the day of atonement, and oftentimes more, but to bring sacrifices we are not allowed; but instead of these we bring now repentance, prayers, and alms-deeds—these are more than sacrifices.

*I.* That repentance which must be repeated every year is of little value; true repentance is performed once in the life of man, for repentance is a returning and an entire leaving off from evil; there is, therefore, no need of a second return. From this reason, they of old said, "Repent one day before your death." Once it must take place with every man if he will be saved, let him be ever so good or



bad. True repentance takes place but once: all former sorrows and returns having been made void by consequent backslidings; therefore you cannot say, that the repentance of your nation is according to the word of God, the true means by which they can again come to God, because their repentance must be renewed every year, and is therefore imperfect. But as for tears of repentance, &c. if they should be sufficient without sacrifices, then I do not perceive why God commanded sacrifices to be offered, as he might at once have ordered repentance, alms-deeds, and the like, instead of them. But the extraordinary circumstance of the sacrifices should make the Jews acquainted with the fulness of his mercy.

*B.* Why God commanded sacrifices to be brought we cannot understand any more than many other things in the Bible.

*I.* It is true we cannot understand the meaning of sacrifices without a commentary, but with it the meaning is perfectly plain and clear.

*B.* Which commentary do you mean?

*I.* That which David has given in Ps. li. 9, xxii. and Isa. liii. David looks anxiously away from the blood of sacrifices to a higher blood typified by them. Isaiah describes it plainer, and mentions a servant of God who should shed his blood.—“He shall sprinkle many nations.” “He was bruised for our sins,” &c. But this servant can be no other person than the Redeemer of Israel, the Messiah, whose sufferings David describes in Ps. xxii.

*B.* I know what you mean, you understand this of Jesus of Nazareth. I am already too old. It is forty years since I have read the Bible. I cannot speak with you about this; you must speak with young learned men.

*I.* That is bad that you neglect the word of God, as there is no other way of knowing the truth; surely, there is no other deliverance from our sins than through the sacrifice of the Messiah, the son of David, which is Jesus, our Lord.

*B.* That nobody can know.

*I.* Read and pray, and you will know it, and be happy.

*B.* But how can Jesus be the Messiah?

This I showed him, and then spoke of the wonders of our Lord, of the prophecies relating to him, and, especially, of his resurrection. But he answered nothing more, and left me friendly. This conversation shows, that all proofs are in vain, when the Holy Spirit does not open the hearts of men.

*Sept. 16.*—I met with the Jew who had opposed me yesterday, and put to him a few questions. “What do you believe the Messiah will be?”

*He.* The Messiah will be a man like ourselves, only he will be wiser; he will bring the Jews from their dispersion to the land of Israel, and will make them lords of all nations.

*I.* Where stands that in the Bible?

*He.* It does not stand in the Bible, but in Gemara.

*I.* How can that be assuredly true, what Gemara says being written by men?

*He.* The Gemara refers always to תנך, (Old Testament.)

*I.* Then it must be also said in תנך that Messiah shall be a worldly conqueror, but of this we find nothing—a reigning over the nations, indeed, is ascribed to him, but not an earthly subduing and ruling, like kings of this earth; he is, on the contrary, called a Redeemer of all nations.

He became full of anger, saying I had spoken lies; then he fetched a Old Testament, and said, I should prove it. I showed him Isa. xlix. 6. He looked at it some time, and then said, Isaiah means Messiah shall be a Redeemer of the Jews, but only a light of the Gentiles, and then translated, “It is easy for me (no hard matter for God) that thou art my servant, &c.” “Thou shalt also be a light for the nations, and my help for the Jews dispersed to the ends of the earth.” It was in vain for me to bring reasons from the grammar, parallel passages, and the like: he defended his absurdity most violently. Upon this I left him with an earnest exhortation.



*Sept. 19, Lord's-day.*—I had scarcely risen when Jews came for books. I distributed Tract No. 9, till nine o'clock, to about twenty Jews, and accompanied each book with a short exhortation to the person who received it, to provide for the salvation of his soul. At nine o'clock we all went to church, which I left with a secret prayer, "Lord, send thou faithful labourers into thy harvest." I first hesitated to enter to-day into conversation with the Jews, but the thought that our Lord healed on the Sabbath-day, that the priests did not pollute the Sabbath by killing the sacrifices, that the Christian minister labours for the salvation of souls, led me to the determination that I not only might bear witness before Israel, of the great love of God in Christ, but that it was my duty, when opportunity offered, to devote this day of rest to Israel. After dinner, the concourse of Jews was again great, and I had also some disputations. Till late at night Jews were with me, and I distributed upwards of an hundred tracts of all sorts. Two old Jews especially made objections against the truth. The one would bring us to silence by the book *שֵׁבַט יְהוּדָה*, (the sceptre of Judah.)

*I.* It is nothing to us what the pope has spoken with Rabbi Jonathan, we must keep to *תנך*, (Old Testament,) and if you can prove from it that that which is contained in our books is untruth, do it.

*Jew.* No, that I cannot.

*I.* Then tell me at least your belief of what Messiah shall be.

*Jew.* He will deliver us, make us rich and happy. (Several Jews murmured.)

*I.* Prove that from the Bible.

*Jew.* That I cannot.

*I.* It does not stand in it, only your rabbies have deluded you.

*Jew.* Now, what then is Messiah?

*I.* A deliverer from sin for all men.

I then made one Jew read and translate Isa. liii., because the old man had said I should give another meaning to the words. I then explained this chapter, without mentioning any thing from the New Testament, and asked them, Have you any thing to say against that?

*Jew.* We cannot know that, you

must speak about that with the wise men. Here are two who understand the Bible.

*I.* He only can understand it who understands and considers rightly the words, "Cursed is he who fulfilleth not the whole law." Do you believe that?

*Jew.* Now, God is merciful.

*I.* Yes, he is merciful, but he is also just and faithful, and will certainly fulfil what he has threatened to sinners, which his justice requires. God is merciful toward that sinner who repents, and lays hold on the salvation which he proposes to him in the Redeemer.

I now spoke about a quarter of an hour, without being interrupted, on the fall, on the sinful state of man; on his helplessness, and the possibility of recovery through the Messiah, and then continued, "Do you believe that Messiah is your Redeemer from sin?" He was silent, and the others scolded him for his rudeness.

I continued, "What use is it for you to know of the Messiah, as you do not believe in the word of God."

*All Jews.* We do believe in it.

*I.* But why do you not believe that there is no other way to obtain forgiveness of sin than through the Messiah. Have you not read in the Thorah that every one who had sinned could only be cleansed by blood. David shows this, that the blood of beasts was a type of an higher blood,—(this I explained.) But Isaiah describes the person who should shed this blood. Why do ye not believe then when the word of God tells it you? Why do ye despise this great love of God toward you? Surely God will require this of you. But Isaiah says, that your eyes are blinded; therefore, beseech of God to open the eyes of your understanding, by pouring out his Spirit upon you, and that you may then behold Him whom your fathers have pierced, Zech. xii. 10.—In conclusion, I explained to them this passage, gave them tracts, and let them go. They all went quietly away, but some returned, bringing others with them, and said, "How can you prove that Messiah is come already?" I showed and explained to them Dan. ix. con-

necting it with Gen. xlix., and showed the fulfilment in the New Testament, and then continued my exhortation. They were very attentive, and had nothing to reply. The whole continued very quietly, though our room was crowded to excess. Toward evening I took two reasonable Jews, who had attended during the whole of the afternoon by themselves, and exhorted them earnestly to provide for their immortal souls. But their hearts were, alas! too hard to give entrance to the word of life; they continued indifferent as before. A father brought his son to be examined by me in the grammar: the boy gave me pleasure. I admonished the father to have his son farther instructed, to have him taught to read the Bible without commentary, and to have him instructed in other sciences. I also admonished him to search how he could be saved, and that he might also lead his son on this saving way. Until late at night, Jews were with me; and quite exhausted, and thankful to God for affording me opportunity to glorify his name, and imploring a blessing on the labours of that day, I retired to rest.

*Kalish, Sept. 20.*—To day also my room was filled with Jews, from early in the morning till late at night. I distributed again upwards of a hundred tracts, two New Testaments, and four Catechisms amongst them. A physician and a rich merchant also sent for books. Early in the morning the two old Jews that were here yesterday came again, followed by a number of others, and intending to prove that ער in Gen. xlix. did signify *for ever*, not *until*, and כי *when*.

I said, Let us look to the passage with accuracy: then all pressed very close upon me. But, continued I, first I will ask you something:—If your translation of this passage be the true one, the Messiah cannot have come, seeing the sceptre has not yet returned to Judah?

*All Jews.* Yes, so it is.

I. But if mine be the true one, Messiah must have come, seeing the sceptre and the lawgiver have ceased at the time of the second temple.

All were silent.

I. Now answer as men of truth.

*Jews.* Yes.

I. Now we will come to the passage. In explaining prophetic passages it is necessary, first of all, to look at the parallelism. Here we have two chief points, or divisions, separated by the Athnach, with the parallelism of each to it. The first is לא יסור, &c. with its parallelism קק ומחקק till to the Athnach. The second is, ער כי &c. with its parallelism ולו &c. to which division then belongs ער?

*Jews.* To the second.

I. Then the first is, "Not shall depart the sceptre from Judah, and the lawgiver from between his feet;" this is the first division. Now we will also look at the second.

First, When ער does signify *for ever*, it must be separated from כי; but the Nechina shows that it is joined with כייבא, for under ער stands ( < ) which makes a small separation, but under יבא stands Munach ( ' ), which unites itself closely with Ithib, as I can show you, from many passages, e. g. Numb. vii. 85, כָּל בְּסֶפֶר.

Here you see, as כל and כספ belong together, so do also כי and ער. If it should be separated then ער ought to have Sakeph godal ( " ) or Tiphcha ( v ), but being united with יבא by Munach the translation cannot be *for ever*, but must be *until*.

Secondly, You see this also from the circumstance of ער belonging to the second period or division, because other Athnach should stand under ער, but standing under the preceding word it cannot be translated otherwise than *until*.

Thirdly, ער alone never signifies in the Bible "for ever;" where it does signify for ever, it is always joined with

עולם, or it has the ל dative case, with it. But wherever it stands together with ים, כי, אשר, or נש, it signifies *until*.

Some who perhaps had not fully understood my meaning endeavoured still to make some objections, but a young Jew silenced them, and said, I

was right. I then exhorted them to obey the truth, and to seek Him of whom it was said, (Hos. iii.) that the Jews would seek him in the last days. But, I continued, you will not find him until you pray to God for that Spirit whom he has promised to send upon you, (Zech. xii.) The Messiah will give you his Spirit, as it is here promised, and you will know him, and thereby be saved. Provide for your souls before it will be too late, when you must appear before his judgment seat without having been cleansed from your sins; for by your opposition against the true Messiah who has come and died for your sins, you oppose God himself, for he is God and man in one person.—Now the Jews asked how I could prove that Messiah was God. This I showed them from Jer. xxiii. Isa. ix. comp. ch. x. Zech. xii. Isa. xlii. Hos. i. and other passages. They made no more objections, but listened only when I explained these passages of the Messiah. I then begged of them not to resist the great love of God. When I had finished, one asked, with an impudent look and loud laughing, “What profit will it bring me to believe in him?”

*I.* You will have no profit of it because you do not believe in him.

*He.* Now I believe.

*I.* You wicked man, are you not ashamed to tell an open lie? know that God hates liars, and will certainly once punish them, and cast them into outer darkness; then their laughing will be turned into weeping and gnashing of teeth.

*He.* Give me a great deal of money, and I will believe: of what use is **גן עדן** (paradise) to me; much money is better.

He with some others went away. I spoke to the rest of the unhappiness the wicked were in already in this world, and of that which yet awaited them; and also of the love of God, how he endeavoured to save sinners, having given them his Son for a propitiation. One Jew said, How can God have a Son?

*I.* God cannot indeed have a son as a human father has, but he whom he has sent is called the Son of God:

however, with that difference, that he is not merely called the Son of God as other holy men are, but that he is at the same time the manifestation and the image of God, the Shechina of God, the Angel of his presence, even God himself. But how God could thus unite himself with the man Jesus, that he is now as the Son of God, at the same time God and man in one person, we cannot know. Wherefore also the Messiah is called **פלא** (wonderful.) But consider your ways, acknowledge your sins, and apply to him for pardon; then he will not only be to you **פלא**, but also **שר שלום**, **יועץ**, Counsellor, Prince of Peace. A number of Jews put the same question to me about Gen. xlix. I answered it as before, and with the same success. Then the spokesman asked, “How can we become convinced that Jesus is the Messiah?”

*I.* By seeing that he came at the time when Messiah should come, at the time of the second temple, (Dan. ix.); when the sceptre was taken away from Judah at the time of Herod the Great, (Luke ii.); that he has been born in Bethlehem, (Micah v.); that he has died, been buried, risen again, (Isa. liii.); that he is descended from the family of David, (Isa. xi. comp. Matt. i.)

Here one objected—“How can he be said to have descended from David, having had no father, and the genealogy being counted only by the father?”

*I.* Of the Messiah it is predicted that he should have no father: Gen. iii. he is called the seed of the woman, not of a man, and Isa. vii. the son of a virgin, &c. This shows us that he should have no father, else he would have been a sinner like ourselves, and could not have redeemed us. As the first Adam, who brought sin into the world, had no father, so also the second Adam, the Redeemer, must have no father, in order to be able to redeem men. And as the Messiah could not have a father, the genealogy must be counted by his mother: but she was from David, as was his reputed father Joseph, and according to adoption, he may also be called a son of David by his father.

They were all silent; till one began

by saying, How can he be the Messiah, as all nations do not believe in him, it being said that all shall believe in him?

*I.* It is not said that all shall believe in him *at once*, but by-and-by. This is the meaning of the word יקרת, (Gen. xlix.) “gathering,” and in Dan. vii. it is said, that the kingdom of Messiah shall not spread over the earth at once, but by-and-by, which is signified by the stone which by-and-by became a mountain that filled the whole earth.

### DOMESTIC.

#### ANNIVERSARIES OF AUXILIARY SOCIETIES.

##### *Hants.*

THE Annual Sermons were preached at St. John's Chapel, *Portsea*, on Sunday, Feb. 12, by Rev. D. Ruell, and, on the Monday following, the anniversary of the *Portsmouth, Portsea, and Gosport Association*, was held in the Beneficial Society Hall, Captain F. W. Austin, R. N., in the Chair. The Report was read by Rev. R. Bingham, jun., Secretary, and the resolutions were moved and seconded by Rev. Messrs. Dusautoy, D. Ruell, Thompson, A. S. Thelwall, J. Barbut, W. R. Payne, Dr. Cooke, and Mr. Marshall. Collections about £17.

##### *Sussex.*

The anniversary of the *Chichester Auxiliary Society* was held, in the Town Hall, on Tuesday, Feb. 14, Rev. Lewis Way, President, in the Chair. The Report was read by Rev. J. Davies, Se-

cretary, and resolutions were proposed and seconded by I. Marsh, Esq., and by Rev. Messrs. Ruell, Sargent, Barbut, Thelwall, Cogan, Raikes, &c.

The Annual Sermons were preached on the Sunday preceding at St. John's Chapel, and at All Saints' Church, by Messrs. Sargent and Thelwall. The Collections about £38.

##### *Surrey.*

On Thursday Evening, Feb. 16, a Sermon was preached at Stoke Church, Guilford, (Rev. G. West, Rector) by Rev. H. M'Neile, and, on the Sunday following, at the same Church, by Rev. D. Ruell. The anniversary of the *Guilford Auxiliary* was held on Friday the 17th, at the Hospital, Henry Drummond, Esq., President, in the Chair. An excellent Report was read by Rev. H. M'Neile, the Secretary, and resolutions were moved and seconded by Rev. Messrs. Wolfe, D. Ruell, T. Richards, — Barber, M'Neile, Cole, and Thelwall, and W. Haydon, Esq. Collections about £27.

The Monthly Lecture to the Jews will be preached at the Episcopal Jews' Chapel, on Wednesday Evening, April 5th, by the REV. JOHN SARGENT, M.A. Rector of Graffham, Sussex.

##### *Subject.*

THE JEWS CALLED TO NOTICE, IN THE CHRISTIAN SYSTEM, THE DEVELOPEMENT OF THE DOCTRINE OF DIVINE LOVE IN ITS NATURE AND EFFECTS.

#### NOTICES TO CORRESPONDENTS.

We have received a letter from G. H., disclaiming all wish to prolong his controversy with Senex, and stating that our respected Correspondent has fallen into a mistake in asserting, that the Hebrew MS. at Bonoma has the points. G. H. asserts, on the authority of Bruns, who collated it for Kennicott, *that it has none*. He admits at the same time, that Prideaux has made the same mistake with Senex.

☞ The other Answers to Correspondents, and List of Contributions to the London Society, are deferred for want of room.





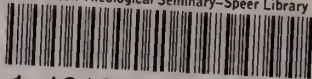
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